China's Millions

NORTH AMERICAN EDITION

ILLUSTRATED

1905

CHINA INLAND MISSION
PHILADELPHIA, PA.
TORONTO, CANADA

MIL

LIBRARY
KNOX LEGE.

Digitized by the Internet Archive
in 2013

http://archive.org/details/millions1905chin

Photo by BUDDHIST TEMPLE AND PRIESTS [*R. T. Moodie*

CHINA'S MILLIONS

NORTH AMERICAN EDITION

1905

LIBRARY
KNOX COLLEGE
TORONTO

CHINA INLAND MISSION

235 W. School Lane - - - GERMANTOWN, PHILADELPHIA, PA.
507 Church Street - - - - - - - : TORONTO, ONT.

20317
1916

GENERAL INDEX

PAGE.

A

A Year of Blessing. By James Stark 16
A Traveller's Impressions. By Rev. W. D. Erdman 21
Atonement. By Mrs. George C. Needham 25
A Resumé of the Work at Chang-teh for 1904. By Mr. T. A. P. Clinton 29
A Cheerful Giver. By Miss Batterham 31
A Visit to Mission Stations in Cheh-kiang. By Mr. J. S. Helmer 39
Among the Aborigines at Pang-hai. By Mr. Charles Chenery 41
A Year's Work at Ping-yang. By Mr. Robt. Grierson 55
A Word of Farewell. From Mrs. Grace Stott 57
A Letter from Mrs. F. Howard Taylor 65
A Native Evangelization Society. By Mr. W. S. Strong 69
Annual Report, The 73
An Amazing Opportunity. By Mr. W. B. Sloan 77
"As Never Before." Address by Bishop Cassels 86
Abstract of China Accounts 82
Abstract from January 1st to December 31st, 1904 83
A Memorial Service—J. Hudson Taylor, Address by Rev. D. McTavish, D.Sc. 85
Address by Rev. F. A. Steven 86
Address by Mr. J. S. Helmer 89
Address by Mr. Henry W. Frost 90
An "Appreciation" by Rev. J. W. Stevenson 97
A Note of Thanksgiving 133
A Call from Jerusalem to All Who Name the Name of Christ throughout the World, on behalf of the Outcast Classes. By General Booth 137
A Neglected People 142

B

Brands from the Burning. By Rev. Wm. J. Doherty 131
Baptisms 11, 23, 35, 47, 59, 71, 111, 123, 135, 147

C

Chen-tu Bible Training School, The. By Mr. A. Grainger 8
Colportage Work. By Rev. W. J. Doherty 68
Cash Abstract from January 1st to December 31st, 1904 83

E

Editorial Notes...12, 24, 33, 48, 60, 72, 84, 96, 112, 124, 136, 148

G

Guidance. By Rev. Charles R. Erdman 37

PAGE

H

How a Christmas Was Spent. By Mrs. W. J. Doherty 8
How Idolatry Goes to Seed. By Mr. H. S. Ferguson 120

I

In Memoriam: Alfred Lindsey Shapleigh and His Sons, Stephen and Samuel Brooks 63
In Memoriam: Rev. J. Hudson Taylor. By. Rev. Griffith John, D.D 126

J

Japanese Influence on China 134

L

"Lao-cheng-nai." By Miss Grace Irvin 7
Letter from Mrs. Howard Taylor, containing the Account of Mr. Hudson Taylor's last days 100

M

Missionary Lessons from the First Three Centuries. By Professor Gustav Warnec 3
Monthly Notes 11, 23, 35, 47, 59, 71, 111, 135, 147
Medical Mission Work in Yun-nan. By W. T. Clark, M.D. 30
Medical Mission Work at Tai-chau. By J. A. Anderson, M.D. 54
Memorial Service: Rev. J. Hudson Taylor 85
"My Word Shall Not Return Void." Rev. E. Pearse 119

N

News Notes 10, 22, 46, 58, 70, 95, 111, 135, 146
Notes of China Inland Mission Tibet Band. By Mr. Cecil Polhill 34
Native Work in Kiang-su. By Rev. A. R. Saunders 45

P

Progress of the Work in Ho-nan's Capital. By Mr. E. G. Bevis 32
Personal Notes 22, 70, 111
Pastor Chü of Ta-ning 57
Progress of Work in Two Mission Stations. By Rev. J. McCarthy 116

GENERAL INDEX—Continued.

PAGE.

PROVINCES—TIDINGS FROM THE:

- Cheh-kiang ... 22, 46, 123
- Gan-hwuy ... 70, 123
- Ho-nan ... 10, 46, 70, 71
- Kan-suh ... 22, 122
- Kiang-si ... 10, 122
- Kiang-su ... 11, 47, 122
- Kuei-chau ... 10, 23, 35, 47, 59, 122
- Shan-si ... 11, 34, 46, 58, 71, 95, 122, 146
- Shen-si ... 23, 58, 111
- Si-chuen ... 22, 34, 46, 95, 122, 135
- Yun-nan ... 47, 59, 95

POETRY:

- "I Give Thee Rest." ... 62

PARAGRAPHS:

- A Christless Life ... 6
- True Missionary Love ... 7
- Macedonian Benevolence ... 9
- "Shine as Lights in the World." ... 15
- Genuine Christianity ... 38
- "Hold God's Faithfulness." ... 127
- Of Worth to Us, of Worth to All ... 138

Q

Quarterly Report from Yun-nan Province. By Rev. J. McCarthy ... 4, 19

R

Recent Baptisms ... 11, 23, 35, 47, 59, 71, 111, 123, 135
Recent Statistics of Missions in China. By Harlan P. Beach 139
Revisiting Scenes of Suffering. By Rev. A. R. Saunders 143

S

Some Interesting Missionary Statistics ... 18
Some of China's Aborigines ... 119

PAGE

Some Important Edicts ... 134
Statistics of Missions in China. By Harlan P. Beach ... 139

T

The Living Word. By Rev. W. H. Bates ... 1
The Chen-tu Bible Training School. By Mr. A. Grainger. 8
The Morning Watch. By Mr. John R. Mott ... 13
The Crisis in the Far East and the Church of Christ. By Marshall Broomhall, B.A. ... 26
Tibet Band, Notes of ... 34
"The Church in the House" at Chang-sha. By Harlan P. Beach, F.R.G.S., New York ... 42
The Truth Factor in Character Building. By Rev. William Carter, Ph. D ... 49
Trophies of His Grace. By Miss J. B. James ... 51
The Peking-Hankow Railway ... 56
The Resurrection. By Mrs. G. C. Needham ... 61
"The Spirit that now Worketh" in China. By Rev. William J. Doherty ... 67
The Closing Hours. Letter from Dr. H. G. Barrie ... 98
The Burial (Mr. Hudson Taylor). By Mrs. Katharine P. Shapleigh ... 109
The Blood-Covenant; or Friendship with Jesus. By James H. McConkey ... 113
Tidings from Bhamo. From Mr. Thomas Selkirk ... 121
Triumphs of the Gospel at Chang-teh. By Mr. T. A. P. Clinton ... 128
The Lord Alone Did Lead Them. By Miss M. E. Funk... 129
Tidings from the Tibetan Border ... 145

V

Visiting Country Villages. By Miss Maybeth Standen ... 52

W

"Who Teacheth Like Him?" (Wan-hsien, Si-chuen) ... 9
Wonderful Openings for the Gospel ... 28

INDEX OF MISSIONARIES.

PAGE

Allen, H. A. C ... 5
Ambler, P. V ... 10
Aldis, Rev. W. H ... 46, 135
Anderson, Dr. J. A ... 54
Allen, Miss A. R ... 58
Argento, Miss C ... 58
Allibone, Miss E. H ... 58
Anderson, K. R ... 70
Alty, Mrs. H. J ... 74
Andrew, G ... 122
Adam, J. R ... 122

Bevis, E. G ... 10, 22, 32
Broumton, J. F ... 12, 48, 124
Brooking, Miss G. E ... 22, 24
Bengtson, Miss S ... 23
Batterham, Miss M ... 31
Bennett, Miss E. L ... 41, 112
Barclay, Miss P. A ... 58
Belcher, W. M. and Mrs ... 58

PAGE

Briscoe, W. F. H ... 70
Bevis, Mrs. E. G ... 71
Burgess, Mrs. O ... 77
Brown, R. M ... 74
Burton, Miss E ... 95, 123
Barrie, Dr. H. G ... 98, 136
Barrie, Mrs. H. G ... 136
Bergling, A. R ... 111
Blasner, F ... 123
Burrows, H. C ... 135
Barber, Edwin ... 147

Clark, Dr. W. T ... 20, 30, 59, 117
Chenery, Charles ... 20, 41, 142
Clinton, T. A. P ... 29, 128
Carr, Dr. S. H. and Mrs ... 32
Clark, S. R ... 41
Carlen, Oscar ... 46
Clark, Miss L ... 58
Carr, Miss H. E ... 58

PAGE

Cooke, Miss K. E ... 58
Cooper, E. J ... 58
Cecil-Smith, G ... 59
Cable, Miss M ... 70
Craig, J. W ... 74
Cassels, Bishop ... 80

Doherty, Mrs. W. J ... 8
Doherty, W. J ... 41, 46, 67, 131
De Long, Miss P. R ... 22, 24, 58
Douglas-Hamilton, Miss E. J ... 58
Dodds, Miss R. L ... 58
Dickie, Rev. F ... 58
Davis, C. F ... 70
Duffie, A ... 70
Dreyer, Mrs. F. C. H ... 122

Embery, W. J ... 20, 111
Edgar, J. H ... 34
Edwards, Miss A ... 58
Elliott, Dr. C. C ... 134, 135

INDEX OF MISSIONARIES—Continued.

PAGE
Falls, Mrs. J 11, 70
Fiddler, J. S 22
French, Miss E 22
Funk, Miss M. E 41, 129
Ferguson, H.S 48, 120, 123
Ferguson, Mrs. H. S 48
Flemming, Miss K 51
Ford, H. T 70
Fleischmann, C. A 116

Grainger, A 8
Gonder, R. K 24, 70, 147
Greene, Mrs. J. M 36, 48
Gibson, Miss A 46
Grierson, Robert 55
Glanville, S 70
Gibb, G. W 70
Graham, J 95
Gracie, Mrs. A 123
Green, C. H. S 133

Hanna, W. J 4, 95, 116
Harding, D. J 5
Hoste, D. E 58
Harman, Miss M. L. S 58
Hunnybun, Miss D 58
Hacking, Miss C. M 58
Hoskyn, Miss J. F 70
Hunt, Miss A 111
Hunter, G. W 122, 146
Hockman, W. H 122
Horne, W. S 123
Hall, Miss E. E 72

Irvin, Miss Grace 7

Johannsen, Miss A. M 10
Jennings, Alfred 46
James, Miss J. B 51
Johnson, Miss E. C 111

Knight, Rev. W. P 10, 35, 58, 95
Keller, Dr. F. A 42, 124
Karlsson, A 70
Keller, Dr. F. A. and Mrs 111, 136

Lawson, D 10, 22, 111, 135
Lack, C. N 46
Laycock, Dr. A.P 58
Lyle, Miss V 58
Lewis, A. B 70
Lutley, A 122

PAGE
Lawson, James 136
Loosley, A. O 146

McCarthy, Rev. J 4, 19, 47, 116
Marchbank, Miss N 10
Marty, A 11
Murray, Miss M 12, 77
McLean, H 20, 116
Muir, Miss G. M 22
Mellor, Miss A. E 22
Morris, Miss F. L 22, 59
Menzies, Mrs. A 22
Mellow, J. H 24, 70
Moyes, James 34, 145
McRoberts, W. A 39
McLeod, K. and Mrs 41
Mungeam, H. J 70
Mead, A. W 70
McPherson, A. K 70
Moodie, R. T. and Mrs 112
Martin, J. B 122
Meikle, J 122

Newell, Dr. Mary 12
Naylor, Miss E. E 22, 24
Norris, Miss F. N 74
Neale, F. H. and Mrs 112, 124

Owen, J. W 70
Oberg, O. E 95
Orr-Ewing, A 122

Popham, Miss K 6
Pike, Miss C. A 11, 71
Polhill, Cecil 34
Polhill, Mrs. Cecil 74
Palmer, J 39
Pemberton, Miss R. J 58
Pearce, Miss E. C 58
Parsons, C. E 58
Porteous, G 70
Parsons, Rev. C. H 58, 95
Porteous, R. W 70
Pearse, Edward 70, 119
Polhill, Rev. A. T 95

Quirmbach, A. P 76

Ross, Miss Isabella 35, 47, 119
Rhenberg, Miss A 58
Ririe, Mrs. B 58, 95
Ririe, B 95

PAGE
Reid, Miss M. A 58
Rowe, J. L 70
Rudland, Mrs. W. D 74
Rasmussen, Miss K 74

Simpson, Miss A. M 6
Standen, Miss Maybeth 10, 52, 111, 136
Saunders, Rev. A. R 11, 45, 143
Stott, Mrs. Grace 12, 48, 57, 124
Stark, James 16, 22
Selkirk, Mrs. T 20, 121
Shapleigh, Dr. A. L. and Mrs 22, 24, 36, 63
Shapleigh, Mrs. K. P 70, 109
Skow, Miss A. C 22, 24, 58
Sanderson, Miss A 22
Sorenson, T. and Mrs 34
Steven, Rev. F. A 48, 81, 86, 136
Scorer, Miss H. M 58
Strong, W. S 69, 95
Strong, Mrs. W. S 77
Stevenson, Rev. J. W 70, 97
Stayner, Miss K. B 112

Taylor, Rev. J. Hudson 36, 60, 65, 72, 77, 97
Taylor, Dr. F. Howard and Mrs 36, 60, 65, 77, 89, 96, 100, 136
Taylor, Ernest 46
Taylor, Rev. William 47, 123
Taylor, Walter C 46, 70, 135
Thomasson, H. W 58, 70
Thompson, H. G 70
Tomkinson, E 74
Thor, A. E 146
Thomson, Charles 146

Urquhart, D 58

Wood, Miss R 6
Windsor, T 10, 23, 95
Windsor, Mrs, T 122
Wood, Miss M. A 22
Wohlleber, C 22
Wilson, Dr. W 22
Weber, Miss L. I 36, 48
Williams, Miss F. M 46
Wilson, Mrs. W 58
Williams, Richard 58
Westwood, W 58
Wilcox, J. W. and Mrs 111, 112
Waterman, Miss M. E 72

INDEX OF STATIONS.

PAGE
An-shuen 35, 47, 59, 119, 122, 146
An-tong 45, 58
An-ren 51

Bhamo 19, 121

Chen-tu 8, 122
Chieh-hsiu 11, 22, 58, 71
Chang-teh 29, 128
Chang-sha 42, 98, 103

PAGE
Chu-hsien 77
Chin-kiang 109
Chou-chia-kou 102
Chen-chau 103
Chang-shu 123

Da-chien-lu 34

Feng-hua 39
Fu-shuen 77, 146

PAGE
Gan-king 58, 70, 123

Ho-chau 22, 70
Ho-yang 23
Hung-tung 46, 147
Huen-uen 46, 146
Ho-keo 46
Han-chong 58
Huei-chau 70

INDEX OF STATIONS—Continued.

PAGE
Heo-i 76
Ho-tsin 76
Hsing-an 77
Hsiang-cheng 102
Han-cheng 111, 146
Huai-leh 133
Huang-ien 146

Ing-kia-keo 7
Ih-yang 10
Ien-cheng 46
Iong-ning Chau 58
Iang-keo 123
Iong-kang 123
Iang-hsien 135

Kuh-tsing Fu 5
Kai-feng Fu 10, 22, 32, 71
Kuei-ki 10
Kih-an 22, 47, 123
Kuei-chau Fu 58
Kuang-uen 58
Kin-hua 58
Kia-ting 95
Kan-chau 123

PAGE
Long-lan 10
Liang-chau 22, 146
Lu-cheng Hsien 46
Lan-chau 122, 135
Lu-an 122
Lu-chau 135

Ning-po 39
Ning-hai 40
Nan-chau 76
Nan-pu 77
Nan-chang 146

Ping-i Hsien 4, 95, 116
Ping-yao 11, 147
Pang-hai 22, 41, 75, 142
Pao-ning 46, 135, 146
Ping-yang (Cheh-kiang) 55, 76
Ping-yang (Shan-si) 10, 34, 70, 95

Sang-chi 10
Shanghai 16, 135
Shu-ting 22
Sin-tien-tsi 46
Sin-chang 46, 68
Shao-shing 46

PAGE
Si-ning 122
Sing-feng 122
Shuen-teh 133
Sui-fu 135

Ta-li Fu 20, 30, 47, 59, 116
Tsen-i Fu 23, 95, 122
Tai-chau 54
Ta-ning 57, 76
Tso-uin 70
Tai-kang 70, 103
Tai-ho 123
Ta-chien-lu 144
Tien-tai 146
Tuh-shan 146

Uh-shan 10
Uen-chau 22

Wan-hsien 9, 46, 70, 135
Wen-chau 22, 77
Wu-hu 70

Yang-chau 11, 45, 58
Yun-nan Fu 19, 147
Yu-u 58, 135
Yen-cheng 101

INDEX OF ILLUSTRATIONS.

PAGE
A Chinese Memorial Portal 3
A Chinese Pagoda 5
A Chinese Junk 6
On the Grand Canal 6
Scene near Chin-kiang, Kiang-su 7
A Chinese Crowd 16
A Bamboo Suspension Bridge 17
A Pagoda 18
An Aborigine 19
Ta-li Fu, Yun-nan 19
Burmese Carpenters 20
A Youthful Farmer 21
A Favorable Wind 27
A Pagoda, Yang-chau 29
A Field of Poppies 30
A Travelling Lunch-Counter 31
Fishing with Cormorants 39
Idols in a Temple, Cheh-kiang 40
Portraits—Dr. H. G. and Mrs. Barrie, Dr. F. A. and Mrs. Keller, Mr. W. E. Hampson 43
The Five-roofed Bridge near Yang-chau 45
At the Foot of the Mountains 52
A Boat-landing 53
Chinese Floating Bridge 53
A Wayside Shrine and Well 54
A Canal Scene in Wen-chau, Cheh-kiang 55
Tea-garden and Summer-house, Shang-hai 65
Portrait—J. Hudson Taylor 66
Trophies of Grace at Hsin-chang 68
On the Grand Canal 68
Su-chau Pagoda 78
Bridge at Su-chau 79

PAGE
Portrait—James Hudson Taylor (at the age of twenty) 86
Portrait—James Hudson Taylor (from photo taken in 1900) 87
Portrait, Group—Dr. F. Howard and Mrs. Taylor and Mr. and Mrs. J. Hudson Taylor 89
Portrait, Group—Mr. J. Hudson Taylor and the China Council 91
Portrait, Group—J. W. Stevenson, J. Hudson Taylor, J. J. Meadows and F. Howard Taylor 92
Panorama of Chang-sha 99
Portrait, Group—Three Veteran Missionaries 101
The "Reception" at Chang-sha 103
At the Grave-side 104
The Burial Spot 105
The Stone which marks the Graves 107
China Inland Group 110
Ta-li Fu Annual Third Month Fair 116
Ta-li Fu Bi-monthly Market 117
Aborigines of Kuei-chau 118
Three of China's Gods 120
A House for Watching the Crops 121
Crossing the Ferry, Hu-nan 128
Group of Dziang-ka Christians and Enquirers 130
China Inland Mission Home, Germantown, Pa 131
A Group of Chinese Christians 132
Su-chau Creek 133
Portrait—C. C. Elliott, M.D 134
Portrait Charles Chenery 142
Black Miao Boat 143
Group of Black Miao 143
Departure from Hankow for Shan-si by Railway 144
Railway Bridge across the Yellow River 145

CHINA'S MILLIONS

The Living Word.

BY REV. W. H. BATES.

FROM the days of the apostles the great truth of the inspiration of the Scriptures has been held by all who feared God, and we might almost say by all professing Christians, in spite of much diversity of interpretation. The doctrine that all Scripture is *not* inspired is a doctrine of the *nineteenth century*, and not of the first. It is the teaching of those who glory in being men of " modern thought," and whose chief business is to unfold novelties. In all this we see the fulfilment of prophecies of the first century, and find only the confirmation of our faith in the Word of God. Paul wrote : " The Spirit speaketh expressly, that in the latter times some shall *depart from the faith* ;" and again, "They shall turn away their ears from the truth, and shall be turned unto fables." (1 Tim. 4 : 1 ; 2 Tim. 4 : 4). On the great subject of inspiration, as on any other, the only question for the believer is, " What account does the Bible give of itself ?"

THE TESTIMONY OF SCRIPTURE TO ITS OWN INSPIRATION.

It is from Scripture alone that we can learn anything about Scripture ; we have no other source of information. From its pages only can we discover how we are to regard it, and with what amount of authority it comes to us.

The testimony it bears to its own inspiration is so very decided that we are bound to accept the whole Bible as of supreme authority, or else to treat it as unworthy of credit. We cannot see that any middle course is possible to a mind that is not warped or prejudiced by mere human reasonings and teachings. If a book gives a false account of its own origin how can we be assured that it speaks the truth on any other subject ? And that the Bible does profess to be wholly from God is evident to the merest child that can read.

The epithets applied to these writings, which, in the days when our Lord was upon earth, were fully recognized as *the Scriptures*, mark them out from all other writings. Touching the very word " Scripture," Dr. Wordsworth says : " It is remarkable that the word *graphē*, which means simply *writing*, is reserved and appropriated in the New Testament (where it occurs fifty times) to the *sacred* writings, i.e., to the *Holy Scriptures*, and marks the separation of the *Scriptures* from all ' common books,' indeed from *all other writings* in the world." Thus the Lord, when quoting a psalm to the Jews, reminded them parenthetically that " the *Scripture* cannot be broken."

He, Himself, considered it quite enough to say, "*It is written*," whether in conflict with Satan, or with men who opposed Him in His gracious ministry, or when in any way referring to any portion of the Old Testament. After His resurrection, when He spoke with His disciples of " the things pertaining to the kingdom of God," He said, " *Thus it is written*, and thus it behoved Christ to suffer and to rise from the dead the third day." Indeed, the summary of His teaching during those forty days seems to be given to us in the statement, " These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which have been written in the law of Moses, and in the prophets, and in the psalms, concerning Me." (Acts 1 : 3 ; Luke 24 : 44-46). We would specially refer to the Lord's word in Matt. 22 : 43, " How doth David in spirit call Him Lord ?" meaning, as Dr. Plumptre says, that in calling Him Lord " he was guided by a Spirit higher than his own." That Spirit could only be the Holy Ghost by whose inspiration David wrote the psalm. But the great subject of the Lord's use of the Scriptures would require a paper to itself, and cannot be pursued here.

We have only to turn to the first chapter in the New Testament to learn how the Spirit sets His seal upon the truth that the earlier Scriptures are of divine origin, or that, as He affirms in Heb. 1, " *God . . . spake* by the prophets." Thus we read in Matt. 1 : 22 and 2 : 15, that certain things came to pass " that it might be fulfilled which was spoken *by* the Lord *through* the prophet ;" in 4 : 14, " that it might be fulfilled which was spoken *through* Isaiah the prophet;" and in 3 : 5, we have the striking expression, " for thus it is *written through* the prophet."[*]

In the Acts of the Apostles the testimony is very explicit. Peter says, " This Scripture must needs have been fulfilled, which *the Holy Ghost by* (*through*) *the mouth of David spake* before concerning Judas " (1 : 16). Again, in addressing Jehovah the assembled apostles say, " Lord, Thou art God . . . . . Who by (*through*) the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine a vain thing ? " or, according to the R.V., " Who by the Holy Ghost, by the mouth of our father David Thy servant, didst say " (4 : 24, 25). They clearly recognize *God* as the *Speaker*, and *David* as simply His *mouth-piece*. Not less clear are the words of Paul, as the Jews departed from him in unbelief, " Well spake the Holy Ghost by (*through*) Esaias the prophet."

TORONTO, JANUARY, 1905.

---

[*] I have quoted from R.V., which in the latter cases gives *through* in the margin. These distinctions are carefully noted in the *Englishman's Bible*, which is very helpful in showing the precision of the inspired text.

(Acts 28 : 25.) The words quoted were spoken *to* Isaiah *by* the Lord who was "seated on a throne" (Isa. 6), that is, as John tells us (John 12 : 41), by the Son of God, through whom God ever reveals Himself. When Paul asserts that the words were spoken *by* the Holy Ghost, *through* Isaiah, he must refer to the fact that the Holy Ghost inspired Isaiah to *write* them.

When we come to the Epistles we find that the apostles always settled any question by appealing to the same collection of writings that the Lord had used, as the only standard of truth. This they did knowing that they themselves were commissioned by the Lord to complete the written Word, by adding all that the Church needs for her guidance during the days of her pilgrimage. In writing the great Epistle to the Romans, Paul speaks of "the Gospel of God, which He promised afore through His prophets in the Holy Scriptures." Observe, *God* promised, *through* the prophets, *in* the Scriptures. In chap. 3 : 2 those Scriptures are called "*the oracles of God.*" Few expressions could more clearly declare that the Scriptures are the *very words* of God than this. An oracle is *something uttered.* The word was frequently used with reference to pretended communications from false gods, but to speak of any utterance as an *oracle* was equal to saying that it came directly from a deity, and therefore to say that the Old Testament Scriptures were *God's oracles* was equal to saying they were strictly the *utterances of God.*

In writing to Timothy, Paul speaks of them as "the *sacred* writings," using an adjective which is from the same Greek word as that for temple, and thus asserting their peculiarly sacred character. He further makes the positive statement that "*all Scripture is given by inspiration of God.*" (2 Tim. 3 : 16). The last five words represent one Greek word which signifies *God-inspired* or *God-breathed.* One of the most serious blots on the pages of the Revised Version of the New Testament is the alteration that has been made in this statement. The R.V., "Every Scripture inspired of God is also profitable," implies that there are some Scriptures that are *not* inspired of God. Only let this idea get into the mind, and certainty is at an end, and the "verifying faculty within" becomes the final test. The late Dr. Patrick Fairbairn remarked on the rendering which the Revisers have adopted, that, so read, "Instead of confirming what had been said before, and assigning a fundamental reason for it, as one naturally expects, the passage would rather create perplexity and doubt ; for while it had been affirmed of the Scriptures generally, that they are fitted to make wise unto salvation, *now* it would be intimated that only such of them as had been inspired of God are profitable for spiritual uses."[*] The passage asserts that every book that comes under the designation of Scripture is not simply *authorized* by God or *superintended* in its being written, but that it *was actually written under the direct inspiration of the Holy Spirit.*

And we must never forget that the statement does not refer only to the Scriptures of the Old Testament, for the greater part of the New Testament was then written, and Paul himself quotes Luke's Gospel as Scripture (see 1 Tim. 5 : 18 with Luke 10 : 7), while Peter in referring to the Epistles of Paul puts them on a level with "the other Scriptures."

The way in which Scripture is quoted in the Epistle to the Hebrews is very significant. The words of Psalm 97 are quoted as the command of God : "And let all the angels of God worship Him," i.e., the Son. Psalm 104, which we might have read simply as the expression of a heart filled with wonder and worship in contemplating the works of God, is quoted with the preface, "*He saith.*" A quotation from Psalm 95 is introduced with the phrase, "As the Holy Ghost saith ;" and we are told that in the words of the New Covenant, spoken by Jeremiah the prophet, "the Holy Ghost is a witness to us" of the perfection of those sanctified by the one offering of Christ. The careful reader will mark other quotations.

In the Epistles of Peter there are two passages which speak with great decision on the subject, namely, 1 Pet. 1 : 10-12 ; 2 Pet. 1 : 19-21. The latter passage, after speaking of the importance of the prophetic word, says, "For prophecy came not in old time by the will of man ; but holy men of God spake as they were moved by the Holy Ghost." The R. V. reads, "For no prophecy ever came by the will of man ; but men spake from God, being moved by the Holy Ghost." The evidence for this reading is not conclusive, but if adopted it would include the utterances of Balaam and Caiaphas, as well as of Isaiah and Paul. But the chief point is that prophecy never sprang from man's will, but was given from God. The word rendered *moved* is a very strong one, and signifies *borne along* as a ship before the wind. (See Acts 27 : 16, 17). Dr. Plumptre says, "The words assert in the fullest sense the inspiration of all true prophets. Their work did not originate in their own will. They felt impelled by a Spirit mightier than their own." This explains the statement of 1 Pet. 1 : 10-12, that "the prophets enquired and searched diligently" concerning the salvation of which they spake ; that is, they endeavored to understand what they themselves had written.

In no manner could strictly verbal inspiration be more strongly stated than it is thus incidentally expressed. Instead of prophets getting from God a general sense of what they were to write, making themselves masters of their subject, and then expressing it as they pleased, they spoke so directly under divine influence, and their writings were so far above their own insight, that it was necessary for them to ponder the very words they had written, to learn their meaning. Even then they did not fully comprehend them, for the answer they got was that they were speaking for people of a future time. Of course it does not mean that they got no blessing from them, but that they had not the comprehension that believers now may have, to whom they are *reported*, or openly declared, by the preaching of the Gospel.

It is worthy of remark that in Gal. 3, Paul founds an argument upon a *single word* of Scripture : "He saith not, 'and to *seeds*,' as of many : but as of one, 'and to Thy *seed*,' which is Christ." So in the Epistle to the Hebrews the apostle *dwells* upon single words, or brief expressions, as the emphatic words of the Holy Ghost and full of significance ; *e.g.* in chap. 3 and 4, "*to-day*" ; in chap. 7, "Thou art a *priest*" (v. 17); "Jehovah *sware*" (v. 21) ; "*after the order of Melchisedec*" (v. 15); "*Forever*" (v. 16-24) ; in chap. 8, "*new*" (v. 13) : in chap. 12, "yet *once more*" (v. 27). Also, in chapter 7, he shows that the very silence of Scripture has its deep significance. It was by no *accident*, nor *from ignorance*, that Moses did not give some particulars about Melchisedec ; but *so much* was said and *no more*, in order that he might stand forth in the sacred page as a type of the great King and Priest.

---

[*] It was long ago pointed out by Dr. Tregelles that if 1 Tim. 3 : 16 be rendered as the Revisers have rendered it, consistency would require Heb. 4 : 16 to be rendered, "Now all naked things are ALSO open to the eyes of Him with whom we have to do ;" and 1 Tim. 4 : 4 should read, "Every good creature of God is ALSO nothing to be rejected."

Much might be added, but we trust enough has been said to make it very clear that the Scriptures claim to be from God, that they declare their own inspiration, and that they are the *very words* of the Most High. Dr. Farrar, whose theory of inspiration is a very lax one, pays Scripture the compliment of admitting that "the widest learning and acutest ingenuity of scepticism has never pointed to one complete and demonstrable error of fact or doctrine in the Old or New Testament." We quite believe it, but we say that Scripture, instead of asking for the patronage of the learned, commands their *subjection.* And he who affirms that the Scriptures are not to their fullest extent the very words of God, not only charges the book with "*error*" but also with *false pretences.* We thank God for the assurance, which we desire to have deepened in our souls, that "the *words* of Jehovah are *pure* words ;" yea, that "EVERY word of God is pure !"

Missionary Lessons from the First Three Centuries.

BY PROFESSOR GUSTAV WARNEC, HALLE, GERMANY.

IT is without doubt an advantage for missions of to-day that missions of the past lie behind them. Like all history, the history of missions should also be a teacher for us, serving us as an example and warning, encouragement, and incentive to critical self-examination. The New Testament does not give rules binding upon all ages as to the manner of conducting missionary enterprise, so that even the early Church's methods of missionary work cannot be regarded as of standard authority, and we should not copy those methods. For in the history of the spread of Christianity in the apostolic age and the days of the early Church momentous factors of contemporary history played a part, which were very essentially conditional to the success of those missions—factors which were altogether beyond the control of the missionary organization of that time, and which it is quite beyond our power to weave into the history of missions in our own day. These are :

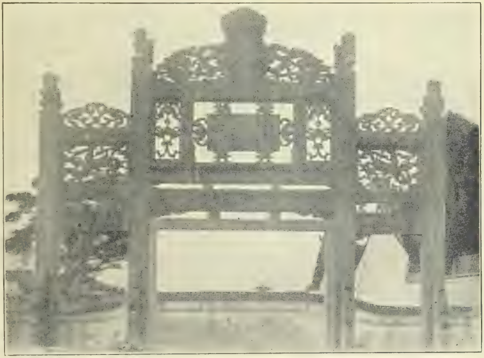


Photo by] [B. W. Upward

A CHINESE MEMORIAL PORTAL ERECTED BY IMPERIAL RESCRIPT IN HONOR OF A MERITORIOUS WIDOW.

1. The widespread influence of the Jewish religion by reason of the Jewish dispersion.
2. The existence of a universal language — namely, Greek.
3. The political unity of the world under the Romans.
4. The universally undermined condition of heathenism.
5. The uniform state of culture in the world.

Besides being helped by the above-mentioned outward circumstances, the spread of the Gospel was much speeded by the nature of the missionary agencies used in the early Church. The success of the early Church's missions is a splendid illustration of the parable of the living seed. The vital powers of the Gospel of Christ were at work, and that not merely in the Word as it was preached, but in the Word as it was lived.

It was no attenuated Gospel which was presented to the heathen ; it may have been simple, but it was the whole Gospel. The "teach them to observe all things whatsoever I commanded you" was faithfully followed out and energetically worked into a Christianity of deed.

Besides the moral zeal manifested by the Christians, there are four things in which their missionary power consisted :

1. With regard to every sort of idolatry, they preserved an altogether exclusive attitude.

2. By their endurance, and that not merely in times of dire persecution, they manifested an all-conquering might.

3. Of even more potent influence in the spread of Christianity was the many-sided exercise of charity by the Christians—their magnanimous care for the poor, widows and orphans, the sick, those in prison and slaves.

4. There was finally something very winsome in the brotherly love which united the believers among themselves.

INSTRUCTION FOR MISSIONARIES OF TO-DAY.

1. Itinerating evangelization is of only preparatory importance.

2. The rallying, organization, and educative care of congregations is the sure basis for the spread of Christianity, and therefore that is really the principal part of missionary work.

3. Membership of a congregation should be made to depend less on a definite amount of religious knowledge than on belief in essentials and the resolve to break with heathenism and all its unholy customs, to be obedient to the laws of Christ, and to bring offerings for the sake of the Gospel.

4. Educative care of congregations consists in training them to put their faith to practical proof by a life after the example of Christ, as well as in confirming and deepening that faith by grounding them in Christian knowledge.

5. In connection with this two-fold education there should, from the very first, be awakened and continually quickened in the congregation the consciousness that it has a missionary vocation.

6. Of the utmost necessity is the early institution of a native pastorate.

7. However much care is to be expended on the training of such a pastorate, the congregations must not become accustomed to passivity because the missionary office is laid on its shoulders alone. The missionary activity of congregations consists, above all, in the Christian life led by its members, and which wins for their faith the esteem of the heathen.

8. Finally, the missionary power of congregations as such must be mobilized. This is effected by the cultivation of the feeling of brotherhood, peaceable unity, the common exercise of charity, and by organizing different branches of work for the members.

These are all very simple and almost self-evident things, but realized they are living powers. Where they are lacking or do not operate, emphasis is being laid on methods; where they are potent they replace all artificial means. Our present-day missionary apparatus cannot be screwed down to the primitiveness of the first centuries; but if this lesson be learned from the self-propagation of Christianity in those days—to lay more emphasis upon simplicity than on artificial methods—it will gain much strength. It has been a great mistake that the spread of Christianity has been too exclusively in the hands of foreign missionaries, and then entrusted to paid native assistants. It is generally accepted now that independent native Christian churches are the goal of missions; but in the desire to reach that goal, too often a structure is raised which lacks its natural foundation, and this natural foundation must to-day be, as it was in the days of the early Church, the matured, self-edifying, and self-missionizing congregation.—*The Missionary Review of the World.*

Quarterly Report from the Yun-nan Province.

BY MR. J. McCARTHY.

THE general impression on the mind of workers in the Province during the quarter has been that of expectancy. At most of the stations the attendance at the meetings has generally been larger than at any time since the re-opening of the work in 1901. The number of people who attend the services, however, is not the main thing for which the workers express thankfulness. There has also been a marked improvement in the attention given to the Truth preached. In some places this has been so marked that we were led to feel that there was then a special call given for united and earnest waiting upon God for a definite manifestation of the convicting and converting power of the Holy Spirit. It was therefore arranged that at all the stations the 25th of August should be set apart as a day for waiting upon God in prayer. We have to praise the Lord for the blessing received by the workers who thus definitely sought blessing for themselves and others. While we are still waiting for the movement among the unsaved, we have reason to thank the Lord for the help given to some of the native Christians in answer to these petitions.

Ping-i Hsien. Mr. Hanna has continued his studies and has also done some work among the people at this station during the quarter. There have been the usual *iao-ien* (agitating reports) circulated, especially during part of August. It was stated that Mr. Hanna was seeking to get hold of two children in order to make oil of them. It may amuse friends at a distance to know that clever and money-making men and women, who are not candidates for a lunatic asylum, accept as gospel any such lies circulated about the foreigner. The Chinese magistrates know so well that the circulation of such rumors has often been the cause of great disturbances, that it affords them no amusement, unless, indeed, the rumors have been circulated by their own orders, so that the foreigner, if possible, might be led to decamp. In this case, however, the magistrate had no sympathy whatever with the views that had issued from a low class of the community, and at once kindly issued a proclamation which quieted the minds of the people. The usual effects followed these efforts of the evil one to hinder God's work. The presence of the missionary and the object of his coming being more widely known, and also the legality of his presence being officially recognized, the respectable people are more friendly than before.

Mr. Hanna reports very good attendance at most of the services held, and has been very much encouraged indeed by the conduct of one or two men who seem to have received the Lord Jesus as their Savior. One of these men not only studies the Bible himself but on fine evenings may often be found sitting outside his own door reading the Word of God to the neighbors and friends who gather round him. As far as can be seen he does not appear to be ashamed of the Gospel of Christ, and may be a man chosen of God to do wider service for Him in his own district. This, of course, cannot be in the near future, but friends might materially hasten the coming of that day by remembering him specially in prayer. We were thankful to hear that another enquirer spent the greater part of a day and evening with Mr. Hanna in order to escape the idolatrous ceremonies which he could not prevent that were going on in his own house.

A short time since Mr. Hanna had what might have been a very trying experience. On a market day he had a stand on the street for the sale of books and tracts, as had been his custom. A party of rowdy soldiers going through the city sought to cause a disturbance, and but for the kindness of the Hsien magistrate might have made a considerable amount of trouble. Providentially nothing more serious happened than the loss of the books and tracts that were thrown about the streets. One can only hope and pray that in this as in many other cases the devil's device to hinder God's work may not only be frustrated, but may be made a blessing, and that the literature thus rudely circulated may prove to be messengers of salvation to some needy souls. We are glad to know that Mr. Hanna has not only had the protection of the magistrate, but has also received warm expressions of sympathy from his most respectable neighbors, and has had more people to the services in consequence.

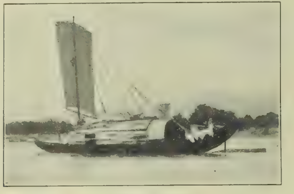
Kuh-tsing Fu. Mr. Allen has been a good deal encouraged by the numbers that have heard the Gospel both at the chapel and also at the shop on the west gate street. At this latter place, especially, the number of people who have come in the afternoon as well as in the evening have been so many that sometimes the place has been quite crowded. This street-chapel preaching is bringing more people to the services on the Lord's day, and Mr. Allen feels that the Spirit of God is working in the hearts of some whom he hopes will confess the Lord in time. Efforts have been made, too, to cure opium smokers who have been anxious to give up this evil habit. It is a kind of work that is seldom very encouraging unless the victims are really converted to God. The temptations that led them in the first place to smoke opium are just as liable to overcome them a second or third time, unless they are helped by the grace of God.

The roads have been bad and the rainy weather has not allowed the uninterrupted carrying on of the work, but yet a good deal has been done in the villages round the north and west of the city by Mr. Allen and the evangelist who has been helping him. We would desire special prayer for this man, who has come to us from the friends connected with the Bible Christians. He has been many years a Christian and for some time a preacher of the Gospel, and if kept near to the Lord will probably be a very great help in the work.

A CHINESE PAGODA.

At the other chapel in the city Mr. Harding has also been encouraged by the numbers who on the market days attend the preaching in the street-chapel. The attendances at the services on Sunday have generally been large, not only at the forenoon and afternoon meetings, but also at the evening services held in the chapel on Sundays, Tuesdays, and Thursdays. These meetings have been held mainly for the benefit of men in shops who do not find it easy to attend in the daytime, but who are often glad when their business is over to come and sit for an hour to hear the preaching of the Gospel. While many of these do listen very attentively, and for a time seem to be much interested, there is required a far deeper sense of need than has yet been manifested by most of them to enable them to bear the taunts of their friends for attending the meetings. It often happens, therefore, that men about whom there was considerable hope come to a point when they have to oppose the pressure of public opinion, and then seem to fall quickly back again to their old position. We are still expecting that the Holy Spirit, who has, in answer to prayer, so wrought on hearts that many who formerly would not come near us at all are now listening attentively, will yet bring many of them to repentance towards God, and faith in our Lord Jesus Christ.

A teacher of a school in a village some distance outside the south gate of the city, who has expressed his desire to confess the Lord Jesus, has been entirely cured of his opium habit, and we trust may in time give such proof of his conversion as shall justify our receiving him into the church. We are hoping that the Lord may lead him to become a school teacher for the children of the Ting-kia-uei village outside the east gate. (This is the place where the people built their own little chapel.) It would be a helpful thing for the Christians there to have a Christian teacher for their children. A service is held there each Sunday morning, and Mr. Harding has continued to have a service every Wednesday evening at the same place.



A CHINESE "JUNK."

We are sorry that owing to some disputes about land and other things the Christians at Ting-kia-uei have not seemed as anxious to serve the Lord faithfully in spreading the Gospel as they were some time ago. Indeed, the Lord might find fault with them as He did with others because of their love growing so cold. Shall they not be remembered specially in our prayers? The Lord has been speaking to them lately by the serious illness, nearly unto death, of the first convert in the village. He is now gradually recovering, and we trust may still be spared.

The evangelist here needs to be specially remembered in prayer. He is suffering from lung trouble, has had several hemorrhages and is gradually losing his voice. He is a great help and a most reliable man in the work, and is disposed rather to go beyond his strength. Mr. Harding's personal teacher, who is a Christian man, but not of such experience, helps also in the work. We would be very thankful if these two men could be specially remembered by the friends who pray for us.

At the ladies' house, Miss Simpson, Miss Popham and Miss Wood have been going on with their usual work. Miss Simpson has sometimes had numbers of women coming to the house, and she and Miss Popham have done some visiting, Miss Wood's time being mainly taken up with the study of the language. It is felt that friends should understand something of the sufferings of these people from the lack of a knowledge of rational medical treatment by the Chinese, and so I will quote an extract from a letter of Miss Popham's concerning a case that came under her own notice. She says, "I went to see the wife of a military mandarin, a Mr. Kiao. He had sent for me because his wife had been ill for a long time, and though attended by a Chinese doctor was getting gradually worse. One day the pain was so severe that Mr. Kiao sent her slave to ask me if I would go and see her. I found her knocking her head against the wall in great agony, and I did everything I could think of to relieve the pain, but without any good effect. In fact she seemed to get worse. While sitting beside her I prayed that the Lord would show me what else I could do. Just then the husband told me that the Chinese doctor had been giving her red paint for nearly two months. It seemed to me that the grit from this paint might be the cause of the pain in her stomach, so I gave her an emetic. Almost immediately she vomited up several small pieces of solid stone, and has had no pain since. They are all very thankful indeed." And yet friends will wonder why we are so continually insisting on the importance of having thoroughly qualified medical men or women to meet the tremendous needs for such work that exist at every mission station. What a wide field for usefulness that would bring eternal reward Christian medical workers would have in any of these cities in the Yun-nan province. How many have to suffer and die for want of the help that any pauper may have in our home lands! Dying and filling Christless graves!—(*To be concluded.*)

A Christless Life.

Escape for a moment from the common and unexamined notions of our Christian faith, and view them with fresh and candid scrutiny. How instantly startling these two questions become, Why should God have sent His Son out of His presence? What would my life be stripped of Christ? Let us not accept at once and with only casual thought the natural replies. Let us think of God as withholding His Son from the world and the life of man, and of the possibility of a Christless life for ourselves. Perhaps no one of us can do this. The mental strength, the frank, intellectual honesty necessary for it are so rare. But if any man can do it, and justly conceive where and what his own life would be without the Son of God as the light and Lord of it, and the light and the Lord of its preparation for eighteen centuries, I have already spoken my message to that man. As he shudders at the thought of such a gloom and poverty for himself, he will remember that the vast majority of his fellow-creatures are thus dark and poor.—*Robert E. Speer.*

ON THE GRAND CANAL.

"Lao-cheng-nai."

BY MISS GRACE IRVIN.

WHO is she? You do not know her, but if you had lived anywhere round about the district of Ing-kia-keo you would have often heard her name or heard her voice, and Jesus and His love would probably have been her theme. Dear soul! How well I remember meeting her for the first time. I had gone to the out-station, Ing-kia-keo, where we had a man and his wife keeping the chapel. And she, it appeared, lived opposite at the back of a shoemaker's shop, but that day she had taken her work across to the chapel and was sitting there. Presently she spoke to the chapel-keeper, addressing him as Mr. Liu, though at that time he had not been ordained. She referred to something he had said in a few words of exhortation he had given at morning prayers, and asked him to put it more clearly, as she did not understand. In those days she was merely a listener, but evidently a chosen vessel for the Master's use. Most people there knew Lao-cheng-nai as a straight-forward woman, and besides she used to wash their clothes and mend their shoes, and she could go and buy anything "on trust" if that had been necessary. As time went on she had a wish to read the Catechism, though not a character did she know, and the scenes of fifty-three years were telling upon her and her hair was changing color. Still she had a mind to work and by perseverance and prayer she mastered her little book. As she heard more of the life of Christ, she had a desire to possess a large character Testament so that she might learn its wonderful pages for herself. This she obtained and began to study. One day, quite unexpectedly, she came into Yang-keo, and as candidates were being examined for baptism, she too was examined. We soon perceived that she was growing in faith and in the knowledge of our Lord and Savior Jesus Christ, and a little later she was baptized. About a year ago when a chapel-keeper was needed for Ing-kia-keo she was unanimously chosen for the place, and ever since she has been a mother over the little band of Christians there. They all looked up to her and loved her. She loved her Bible and her God, and the Holy Book was the Living Word to her soul. As she read it she paused at each sentence to take in its meaning, and could always quote a verse of Scripture when preaching, and turn to it too. Often and often we have read together at night by the one Chinese taper until *I* had nearly fallen asleep. Once she said to me, "I use very little oil for cooking, it is mostly for my lamp." I have asked her, "How do you get on when there is no missionary there to teach you?" "Well," she said, "I get a few characters ready and then I take my Bible to a shop on the street and ask the proprietor there to tell me what they are." (Since her death one of the shopkeepers has told me he had learned a good deal in this way though he had never attended the services.) We have travelled hill and dale together, often sitting down for a breathing spell as we ascended some high hill, but I do not remember that she ever once complained that she was tired. Now her work is finished and she has gone to her reward. But our hearts are bowed down with grief at our great loss. She far eclipsed all our helpers in wisdom and judgment, and we had none like her in devotion and self-denial. As Bible-woman she labored much in the Lord; as chapel-keeper she was "a true servant of the church"; as our fellow-worker she was "faultless." In Ing-kia-keo she was the first to decide to follow Jesus, which she did fully; and all the present members there may be said to have followed her. She was a "sweet savor of Christ" and it can truthfully be said of her "she hath done what she could." Her loss is the greatest we have sustained in the work. May her mantle fall on many others.

A SCENE NEAR CHIN KIANG, KIANG-SU.

True Missionary Love.

True missionary love does not wane and die as unlooked-for difficulties arise. Christ, when His words were put aside, His life criticised, His love condemned, His good evil spoken of, and all seemingly failed, even to the desertion of His twelve chosen followers, did the only remaining thing He could do—He gave His life. This we can do.

If our life seems useless, if those whom we seek most to serve and win for Jesus prove ungrateful, and even after years of toil and sacrifice for them they turn traitors, we can bow in submission and say, "Even so it was with our Lord," and with our eyes fixed heavenward, begin again and work, and die, if need be, for the rescuing of the lost.—*Selected.*

The Chen-tu Bible Training School.

BY MR. A. GRAINGER.

As you perhaps know, this is a new work in our district. We have for some time been feeling the need for native helpers with a more thorough knowledge of the Scriptures, and we have also felt how difficult it is to give sufficient time and attention to this important work. In December, 1903, the missionaries of western Si-chuen drew up and presented a request for a Training School. The Mission granted our request and we have now secured premises and made a start with seven students. These men are sent up by the various pastors in our district, and they have been chosen for training because they have already shown signs of having been fitted by God for evangelistic work. The present course of study is a short preliminary one, but we hope to have a larger number next time, and the course will be a two years' one. The students work eight hours a day, as follows: four hours of Bible study; two hours of other studies, including history, church history, geography and astronomy; and two hours of evangelistic work in the street-chapel, in teashops or on the streets. Most of them receive from their pastors a bare living wage during their study, namely, taels 24 (G. $15.40) per year, but one of our students this term is self-supporting. We should probably have had more students had the pastors had time to obtain the necessary funds to send them up. We have now been at work five weeks and the students are making good progress. The daily evangelistic work is good, both for them and for this city, and we expect to see it bearing fruit.

We shall greatly value your prayers, first, for the students, that they may become thoroughly furnished workmen; second, for ourselves, that grace may be given us in teaching and training them; and, third, that God would in this way raise up a great army of workers to carry on His work in this province. There is no doubt that the evangelization of this people must be largely accomplished by men and women of their own race. The material is now becoming plentiful, and we shall be wise if we make a skilful use of it.

How a Christmas Was Spent.

BY MRS. W. J. DOHERTY.

Christmas morning! There always seems a happy ring about it, and pictures of united families, home gatherings and general cheer are easily conjured up in connection with it. But it was not in a busy, rushing city or a more peaceful country town of western lands that this Christmas was spent, but in a little village far away in the interior of China. Let us take a peep, to see how the day is going to be spent there. First we must enter a shabby-looking Chinese house and go into a room on the left which looks a little cleaner and tidier than the rest, because it is the meeting-place of the few Christians who gather from the neighboring villages for worship every Sabbath. We go in, and perhaps the first feeling is one of disappointment. What a bare place, with its whitewashed walls, wooden benches and table! "No preparations for Christmas here!" you say. "Have we come to the wrong place?" Just as you are wondering, somebody is seen coming along towards the same room. We had better make ourselves invisible if possible, or the old lady who is entering will be overcome with surprise and gladness if she sees us. She comes in looking hale and hearty for her seventy-five years. Her face looks cheerful, and her smile broadens, showing up still more plainly the many wrinkles, as she deposits a large basket on the table. She has walked some distance from another village where her home is, yet does not seem tired, for hers is a wonderfully energetic nature. We watch her from our hiding-place, and see her go to a cupboard in the tiny room adjoining, which serves as a kitchen, bring out some basins, and open the basket. Oranges, small cakes, nuts and dried beans are all produced and put into the basins. By this time a small crowd of children have come in and are watching eagerly to see what she is going to do with all these "goodies"! Surely not going to eat them herself! Alas! these poor children know nothing of Christmas with its attendant joys, for their parents are heathen. But what is the old lady going to do? You take another look at her face and see quite a determination there, for has she not thought of a way in which she may spend Christmas, even though she does not feel like walking into the city, twenty-five miles distant, where Christmas is being kept at the mission station with all the Christians who can attend. She alone amongst the several hundreds of people in this village knows something of the meaning of Christmas, and she wants to express her gratitude to the loving Father in heaven for the gift of His Son to be the Savior. "Now," she says to the children, "you all sit down while I pray and sing a hymn, and then I am going to divide these things amongst you." After fumbling about she finds a hymn, which she sings in a shaky voice, and then pours out her grateful heart in prayer. The children, after receiving their gifts, scamper off, scarcely thanking the dear old soul; but she has her reward in a heart filled with the peace that passeth all understanding, and the joy that flows from making others happy.

Part of the Church's duty is to press on to their duty Christians already won to Christ; to care for their spiritual development; but first of all, and above all, the Church is here to evangelize the world.—*Archbishop of Canterbury.*

"Who Teacheth Like Him?"

(*From the Station of Wan-hsien, Si-chuen.*)

FOR some months we had been interested in the mother of one of our former school-boys, a bright, intelligent woman, who seemed to take a real delight in being taught, either at her class or at her own house. In spite of this interest, however, the idols remained up, although the husband seemed not to object to them being removed, nor to his wife and son's interest in the things of God. For some weeks we took no notice of these idols, believing that, as the woman's heart was opened, she would herself remove them, until one day when sitting in her house she told us she "had prayed each night," etc. We then felt led to speak to her plainly about the idols, putting before her, as God enabled us, the necessity of leaving the false if she was going to follow the true. She made no satisfactory reply, and we could see that this was her sore point. About a fortnight after this while out on the hill at the back of our house for a little air after the close of a Sunday's work, we remarked in passing her house, "Those idols will have to come down soon," (we had had some idol burning at the close of the afternoon service). On the following Thursday afternoon at her class she whispered to her teacher, "I am going to bring my idols for next Sunday afternoon," meaning to burn them.

We thanked God at this time for what we felt sure was a victory gained, and endeavored to lead her to trust implicitly in the living God. Saturday morning came, and with it Mrs. Hsia and her idols, including the door-gods in scraps, from having been scraped off the doors. On the following afternoon these were all burned in our courtyard while we all sang "Onward Go." She sang out quite heartily and said she was not afraid. All the same, her lips were very white, and we could not but pray that God would take such possession of her heart and home that she might indeed have no fear. After this she discontinued coming and we saw almost nothing of her, or of her son, for nearly four weeks. During this time many regular attendants dropped off on account of the rumors prevalent concerning ourselves and our people being the cause of the draught, which was giving grave anxiety for the welfare of the crops. Mrs. Hsia was much on our hearts in prayer, but we could not urge her to come; and we felt that as God's Holy Spirit had touched her heart, we could safely leave her in His care. So her reappearance at the classes encouraged us, especially as she seemed brighter than ever. But we knew nothing of the conflict she had been passing through until some three weeks later, when, at our Thursday class, we were led to speak of the Lord Jesus as a personal, living Savior, a Savior from the power of sin and from the devil himself. She interrupted, saying: "I know He is this. for long after I destroyed my idols the devil was always at me, tempting me to get some more and put them up, and I was so miserable, until one night I had a dream. I dreamt a small but very ugly god came to me. His face was like the devil, and his hair stood up in horns all over his head. He menaced and threatened me with all the awful calamities he could cause to come upon me and my family, if I did not speedily replace those idols. Oh, how frightened I was! I shook with fear and did not know what to do, when a very tall God with a lovely face appeared, dressed in a white robe. He raised His hand and said to me, 'Don't be afraid, you have Me.' This He said over and over again, until I was no more trembling and my heart was at rest. Then He drove the ugly god out of my house, down to the river, where he was soon destroyed. When I awoke I knew that Jesus had been to me, and had driven the devil away, and my fear was gone."

Will you pray for this woman, that she may indeed know His power to be above all the power of the enemy?

Macedonian Benevolence.

In the eighth and ninth chapters of 2 Corinthians is the one discourse on "giving" that makes needless all other treatment of this great theme.

It is noticeable that the two chapters not only present every grand principle and motive of consecrated giving, but they present seven paradoxes that are very remarkable.

These Macedonians seem to have furnished the most singular example of Christian benevolence to be found anywhere in Scripture; their giving was a sort of reversal of all ordinary experience.

1. They gave out of the abundance of their poverty, not out of the plenitude of wealth.

2. Their willingness exceeded their ability, instead of their ability exceeding their willingness.

3. They were urgent to be allowed to give rather than reluctant, while those who received the gift were reluctant to take it, knowing how deep was their poverty.

4. They made the greater gift first (of themselves), and the latter gift was the less (their money). Usually people give the least they can to begin with and have to be educated up to giving themselves at the very last.

5. In these chapters value of gifts is reckoned, not by the amount given, but by the degree of willingness and cheerfulness exhibited.

6. We are here taught that increase comes, not by keeping but by giving, that the way to get more is to give more, and the way to lose is to keep.

7. And the crowning lesson of all is that they regarded giving not as a privation to be evaded and avoided, but as a privilege and blessing to be courted and cultivated.—*Dr. A. T. Pierson.*

Tidings from the Provinces.

News Notes.

MR. WINDSOR writes that, as the result of his visit to Sang-chi, in Kuei-chau, a scholar, a man of quiet, retiring disposition, has put away his idolatrous tablets, etc., and professes to be a Christian. This comparatively unfruitful province has been the subject of much prayer, and every indication of God's working is an encouragement to those who labor there, as also a stimulus to the faith of those who help by their intercessions.

MR. BEVIS reports that the Kai-feng Fu district has recently been very disturbed in consequence of the attempt by the Imperial Government to enforce the payment of land taxes which were remitted many years ago, owing to Yellow River floods. Now that a considerable part of the land has again become capable of cultivation, the payment of taxes on it is demanded. The result has been open rebellion. The work has, in consequence, been hindered, though the regular services have been held as usual. Seven persons have applied for baptism.

MR. KNIGHT, who had been absent from his station (Ping-yang) for 44 days, conducting Bible conferences at various stations in the province, writes: "I am much encouraged in the work of the local Bible conferences, and while it is more and more difficult to get men to come to the Central Bible School owing to poverty, home affairs, and above all *lack of interest*, these times of local Bible study of a week or ten days, several churches combining, help to meet the need and seem to be made a blessing. The Ping-yang Bible School opens next week. Mr. Cooper is coming from Yu-u to be with us for two weeks, and we look for much blessing from his ministry."

MISS MARCHBANK writes that, during Mr. Orr Ewing's recent visit to Kuei-ki, in the province of Kiang-si, she accompanied him on a tour round the out-stations. They travelled about 130 miles, and visited ten out of the eleven places in the district where the people meet for worship on Sundays, in all but one of which candidates for baptism were examined. In all sixty-seven men and women were baptized and received into the fellowship of the Church.

MR. DUGALD LAWSON, who has been making a tour of some of the stations in South Shan-si, writes that, besides conducting a number of services at five mission centres, he, together with Mr. P. V. Ambler, had the privilege of visiting the Christians in their homes in twenty villages, in each of which his ministry was appreciated by the people. He was very pleased with what he saw of the work, and the zeal of the converts greatly encouraged him. He mentions that, though there are no natives in the Hong-tóng district in mission employ, the Christians give themselves to the work of preaching the Gospel, with the result that half or whole villages have turned to the Lord. During his journey Mr. Lawson saw seventy-eight converts baptized.

Kiang-si.

UH-SHAN.—"Our people have been passing through trial lately. Owing to the Loh-ping disturbance, many evil rumors have been circulated for some time both here in the city and also in the country places. An anti-Christian feeling seems to have been stirred up, and some have been trying to involve the Christians in difficulties, accusing them of evil doings of which they were perfectly innocent, and the people knew that they were innocent, but said that they wanted to attack them because they belonged to the Church. Last week two parties came in fear and trembling, and for two and a half days I scarcely did anything but talk and pray with them. At times like this, when the suffering because of unrighteousness is indeed great, it is pretty hard to stick to our principle that we will not help them at all in *yamen* cases. It would be so much easier to be up and doing than to sit still and see them suffer. Some felt inclined to be bitter against everybody, ourselves not excepted, as we would not help except by prayer. But through pointing them to the example of our Lord and Master, and to the reward He held out for those who were willing to follow after Him in the way of suffering, if He should will it so, we managed to bring them back to the right spirit again. Our hearts ached for them, as they were all young in faith, and many earnest prayers went up to God for their deliverance, while we laid hold on God's precious promises, and also asked Him to cleanse and strengthen us through these trials. We showed them that our special aim was to have a holy Church, and not to swell our numbers, and that we felt sure those who were true and upright before the Lord would not go back, but come through the fire better and stronger than they had been before, although it needed faith at the time to keep steadfast. You can imagine what a joy it was to us on Sunday when they all came with grateful hearts and joyful faces to tell how the Lord had delivered them. One of them thanked the Lord so earnestly for all He had done for them, and remembering his own lack of trust, he said humbly at the end of his prayer: 'Lord, where my faith is lacking, supply the need.'"—(*Miss*) *A. M. Johannsen.*

IH-YANG.—"We are again looking forward to a visit from Mr. Orr Ewing, when we shall probably have some baptisms and a number received into the church. Our candidates this year are many of them up in years and some of them are quite unlettered and very stupid; especially is this so among the women. But in spite of this, one has had great joy in teaching them and preparing them for examination. As I have talked with some of these simple old women, some little story or incident of home life that I have listened to from their lips has revealed the precious fact that there is a real spark of life in the heart and real faith in God. Praise God for the work of His Holy Spirit. So often have I heard such persons say, 'I can't remember the doctrine, nor the names of the people and places; but I do believe in Jesus, and I trust Him as my Savior.' And is not this, after all, the most important thing? I have often felt rebuked as I have listened to their stories of answers to prayers, showing their simple and yet strong faith in God. They know so well how to go to Him about all the little matters of their everyday life. If you ask for instances of answered prayer, you may expect to hear stories in which the chickens and pigs play a very prominent part. One old woman gives as an evidence that she is born again, that formerly when her chickens were stolen, she used to sit at her door for half a day and berate the neighbor who was supposed to be the offender; but now she just bears it and says nothing. If you know the value a Chinese woman attaches to each chicken she possesses, you appreciate the amount of grace it requires to bear such a loss patiently. The people live in such close proximity to their poultry that each chicken is well known, if not by name, at least by appearance.

"I do thank God that He has allowed me the privilege of seeing what He can do in the hearts and lives of the heathen Chinese."—(*Miss*) *Maybeth Standen.*

LONG-LAN.—"For a considerable length of time my work has been mainly itinerating about the district of Sin-feng and remaining for a month or more at a time in each of the two walled cities of the district, then returning home for a little rest and recuperation. As a result of these visits a little group of inquirers has been gathered in Long-lan, and as the numbers began to increase one felt the need of spending more time with them in order to instruct them. Thus last spring this city was opened as an out-station to Sin-feng and we have since confined our labors to this place. The city is situated in the extreme south of Kiang-si and near the border of Kuang-tung province.

"All classes of society seem to be represented among our inquirers. I might mention two of particular interest. One, a scholar with a B.A. degree, who has been attending our meeting for some time and has read most of our books, but seems most impressed with the Bible, especially the Old Testament. A few days ago he brought me his handsome opium pipe and asked me to pray with him, as he wanted to break off the habit, after having spent a small fortune on it. I am giving him help by means of medicine and I trust that he will come out wholly for the Lord.

"The other man I wish to mention is a vegetarian, who has kept a small temple near the city, and is thus well-known on account of his profession and supposed virtue. He broke his vegetarian vow of long standing in my presence and seems bright and happy in his new-found light. He is already anxious about the other members of his family who are also vegetarians. He reads the Word diligently, and frequently comes about the Mission premises. Pray for these men."—*A. Marty.*

Shan-si.

PING-YAO—"Doors are opening on all sides for the preaching of the Gospel and workers are more and more needed. Wherever one goes one finds women ready to hear the Word and be taught. To-day I was out to a village. How the women crowded around! And they listened so attentively as I told them the Gospel. May the Word grow in their hearts. I recently spent two weeks in the country villages and had good times with the women. In one hill village where the people are very poor we had a time of special blessing. I visited there in the busy harvest season and on this account feared lest the women would not be able to give up their work to attend my classes. On asking them about it they said, 'Oh, we do want to be taught more and how dare we say we are too busy to spare the time? If you can spare a few days to stay and teach us, we will do our best to remember what you say.' They spent most of the time with me while I was there. We had three meetings a day and felt that we were being blessed. God is working in hearts in that little hillside village. Many villages in the plain are opening up. Several enquirers from one of our out-stations are soon to be baptized. There is such a true little church in this place. The members all seem to strive for the salvation of others. Our native opium refuge helper is a real pastor to the little flock. You will be glad to know that we expect about twenty baptisms at the time of our conference, which is to be held in about two weeks."—*Mrs. J. Falls.*

CHIEH-HSIU. "I have not written since our new preaching chapel was opened in June. Place, furniture, man, all were given in answer to prayer. Books are constantly being sold and people daily hear the Gospel there. It has been used to bring many more city people to the Sunday services here. That place is not opened on Sunday, but a sign is hung out inviting the people to come here. I hope you will remember this work in prayer, and also Mr. Wang, who has the work in charge, for this is not an easy field to preach in day after day.

"The opium refuge now has ten patients. The work is opening up well this autumn. There are several who have been saved here and have gone home to take down their idols and begin a new life. For these we are thankful and we trust there will be many more this year.

"We are making a special effort to teach the women to read. In about two weeks we expect a class of between ten and fifteen women in for teaching. This is the first regular class we will have had since I have been here. We trust it will be a time of blessing to them. Most of the women who are coming have been with us for short visits, but we hope this time all together will prove specially helpful. The city people do not respond as readily as the country folk, but we expect that God has a people in the city to be gathered out. There is one woman and her son who have taken a decided stand for Christ and we believe they are both truly saved. It is not an easy thing for one in the city to join us. It means much opposition from relatives and friends. The woman of whom I have spoken had to leave the house in which she had lived for sixteen years, and it was not easy to get another place. Please pray that more of the city homes may open to us for visiting. They have high walls and big doors that look very formidable, but they can be opened by Him; but perhaps God would be inquired of about it first."—*(Miss) C. A. Pike.*

Kiang-su.

YANG-CHAU—"I am writing from An-tong, the most northern of our Kiang-su stations, whither we have come to hold a three weeks' Bible school with the native Christians from the villages around this centre. Miss Reid and the Misses C. and E. Trudinger are the missionaries at this centre, laboring in a most fruitful work, and it is a great joy to us to render them some help. We are sorry that the Misses Trudinger are not here during our visit, but they have gone to Shanghai to meet another of their sisters who is about arriving from Australia. This is the sixth member of their family to come to China, one brother and four sisters being already in China in connection with the China Inland Mission.

"Previous to our visit to An-tong we had special evangelistic meetings for men each evening in Yang-chau; and these, notwithstanding occasional unfavorable weather, were very well attended. An average attendance of one hundred and fifty men per night was registered, but as there were not a few nights on which it rained and the numbers went to as few as fifty, it will be evident that the actual average for the nights when the weather was good would be considerably more than the number given above. Of actual conversions during this special mission we will not now speak, but the fact that so many listened nightly, with close attention, to the Gospel, is, in itself, sufficient to call forth our hearty praise. At the after meetings, held at the close of each meeting, several men knelt publicly to ask God for forgiveness and a change of heart, and we have ground for hope in some cases. One man who first came to a decision for Christ at the special meetings held in September of last year, made an open confession of Christ at the meeting this year, and has since been accepted as a candidate for baptism."—*(Rev.) A. R. Saunders.*

Monthly Notes.

ARRIVALS.

October 25th, at Shanghai, Mr. and Mrs. Norris King (returned), and Misses Hannah Reid (returned), E. A. Powell, D. Trüdinger, M. A. Edwards, E. Clara Pearce, R. J. Pemberton, R. L. Dodds, and Violet Lyle from Australia.

October 26th, at Shanghai, Messrs. Thomas Torrance (returned), R. W. Porteous, J. W. Owen, H. J. Mungeam, A. B. Lewis, J. L. Rowe, W. F. Hodges Briscoe, and A. K. McPherson, from England.

October 29th, at Shanghai, Mrs. W. B. Moses (returned), Misses I. W. Ramsay (returned), Ethel J. Douglas-Hamilton, Gertrude A. Cole, Mary L. S. Harman, Agenta Rehnberg, A. R. Darling, Alice M. Loveless, Alice R. Allen, Constance M. Hacking, Helen M. Scorer, Lena Clarke, and Concettina Argento from England. Miss Hannah Bance (returned), Miss Karin Anderson of the Swedish Holiness Union, and Miss Lydia M. Nylin of the Swedish Mission in China from Sweden.

November 13th, at Shanghai, Miss D. M. Hunnybun from England.

November 21st, at Shanghai, Miss M. Murray (returned) from England via Canada, and Dr. Mary Newell from North America.

BIRTHS.

September 27th, at Tsen-i Fu, Kuei-chau, to Mr. and Mrs. T. Windsor, a son (Helmer Randall).

October 22nd, at Chung-king, West China, to Mr. and Mrs. R. B. Whittlesey, a son (Albert Withy).

October 27th, at Huai-luh, Chih-li, to Mr. and Mrs. C. H. S. Green, a son.

November 1st, at Ien-cheng, to Mr. and Mrs. C. N. Lack, a son.

MARRIAGES.

November 12th, at Hankow, Mr. W. H. Hockman to Mrs. W. B. Moses.

November 22nd, at Shanghai, Mr. C. A. Bunting to Miss H. Bance; and Mr. F. Traub to Miss E. Brunnschweiler.

Recent Baptisms.

KAN-SUH	
Chen-uen	2
Ping-liang	14
Tsing-ning	1
SHEN-SI—	
Ing-kia-uei	2
San-shui	3
Kien-chau	4
Hsing-ping	1
San-kia-chuang	7
Chen-kia-keo	10
SI-CHUEN—	
Pa-chau and out-stations	9
Chen-tu out-stations	26
KIANG-SI—	
Tong-hsiang and out-stations	11
Nan-feng	1
Chang-shu	6
Long-tsuen	10
GAN-HWUY—	
Ning-kueh	10
CHEH-KIANG—	
Wen-chau out-stations	4
Huang-ien and out-stations	3
Hang-chau and out-stations	30
Tai-ping out-stations	6
	160

Editorial Notes.

MONTHLY TEXT—"*Sing unto the Lord, bless His name; show forth His salvation from day to day, declare His glory among the nations, His marvellous works among all the peoples.*"—PSALM 96 : 2, 3.

MAY we wish all of our friends, in this the first issue of the year, a very happy new year. And this we do with no common understanding of the word "happy." The Word of God proclaims it, and we are more and more realizing it, that there is no true happiness apart from Jesus Christ. "In Thy presence is fulness of joy, and at Thy right hand are pleasures for evermore." This then, is the joy and pleasure we wish you; may your life for the coming months be lived out, consciously, in Christ and for Christ. Whatever other experiences you may have, whether they be bright or dark, happy or sorrowful, may the face of Christ never grow dim, and your communion with Christ never be marred. Then the new year will be happy, day by day, until it ends.

Will friends please note that it is our purpose, in arranging the CHINA'S MILLIONS list for the present year, to make all subscriptions uniform by fixing the date of the expiration of each subscription either in the month of June or in the month of December. The yearly subscriptions terminating before June will be carried forward to the end of that month, and the subscriptions terminating before December will be carried forward to the end of that month. This arrangement is made in order to facilitate our keeping accurate records of the time when subscriptions expire.

Complaints have been received from friends, at times, that they have not been notified on the expiration of their subscriptions to CHINA'S MILLIONS. In order to obviate the repetition of this, we propose to send, hereafter, a postcard to each subscriber upon the termination of his subscription. In the event of this having been done, and of no word having been received after a reasonable time has elapsed, from the subscriber, it will be taken for granted that the paper, for some reason, is no longer desired. In such a case, the subscriber's name will be taken from our CHINA'S MILLIONS list and the paper will be discontinued.

We have been going over our CHINA'S MILLIONS and Prayer Union lists with much care, with the purpose of taking off from these such names as represent persons from whom we have had no communication for some time past. In doing this we may have made some mistakes, and thus have taken off names when the persons represented would have desired to have them retained. May we ask, in the case of a name of any person having been so removed, if he will not kindly write us immediately, so that his name may be reinserted in its place. We wish to send the paper to all who really desire it. To subscribers, it is mailed, for the year, for fifty cents; to donors and Prayer Union members it is sent for a year, free of charge; to persons who wish it, but who can not afford to pay for it, it will be sent, for a year, as a gift.

It has become the custom, on the part of some, to make shipment of goods, intended for forwarding to China, to our forwarding centre at St. Paul, or to our office at Toronto, without having notified us of an intention to ship the goods. May we explain to such friends that this practice leads to much confusion, as it gives us no opportunity to prepare to receive the shipment, and no information as to whom it is from or for whom it is intended. It will greatly oblige us, in case friends desire to send goods forward to China, if they will kindly write us to this effect some little time before the shipment is to be made, so that we may communicate with them direct and thus be able to arrange with them all necessary details. Lack of attention to this request, may lead to the delay, and even to the loss of packages.

Those praying friends who have followed Mrs. Stott into the Northwest, in connection with her service there, will be rejoiced to know that God has most blessedly led her in her journeyings from place to place, and has most graciously used her in the most of her meetings. There have been varied experiences, of course, in the several centres where she has spoken, with less of interest at one place and more of interest at another; but our friend has been generally much cheered at the attention given to her message on behalf of China, and especially, by the evident deep impression made upon a number of promising young lives. That which has rejoiced us most, in connection with Mrs. Stott's last service, has been the fact that two good sized circles of prayer have been formed, in connection with the Prayer Union. These are at Winnipeg and at Portage la Prairie. Mrs. Stott will be returning to Toronto in the near future.

Our dear brother, Mr. J. F. Broumton, who has been staying in the Home at Toronto for some time past, has so far improved in health that he has felt able to return to China, and hence has started for Shanghai. Mr. Broumton has taken passage upon the S. S. "Kanagawa Maru," sailing from Seattle upon the 17th instant. He will visit at Victoria for a few days, before sailing, in order to see there our friends and ever-ready helpers in the work, Rev. and Mrs. Archibald Ewing. We rejoice with Mr. Broumton in his steady improvement toward health and strength, and in the prospect which is now before him, of resuming his work as Treasurer in the office at Shanghai. At the same time, we would ask special prayer for him, in view of his return to the place which he recently left, under circumstances of such great sorrow, and in view further of the fact that his physical condition is not yet all that we could desire.

The good news has reached us that Miss Murray and Dr. Newell arrived at Shanghai in safety upon Saturday, November 19th. Miss Murray writes that she stood the journey remarkably well. Also, the good news has reached us that Mr. and Mrs. Helmer, and those with them, arrived at Yokohama upon December 12th. Mr. Helmer writes in much thankfulness for the mercies granted to them all upon the great Pacific. While the latter part of the voyage had been unusually rough, their vessel, the "Tremont," proved a splendidly steady boat, so that most of the members of the party had suffered from no sickness of any kind. Our friends, no doubt, are long since in China. Mr. and Mrs. Helmer, we suppose, will be staying for some time in Shanghai, while those of the missionaries destined for the interior, will have proceeded to the training schools at Gan-king and Yang-chau.

CHINA'S MILLIONS

The Morning Watch.*

BY JOHN R. MOTT.

THERE is no more encouraging fact in the life of the Church at the present time than the increase in the number of Christians who observe the morning watch. This tendency is most marked among students in all parts of the world. By the observance of the morning watch is commonly meant the spending of at least the first half hour of every day alone with God in personal devotional Bible study and prayer.

What are the advantages of keeping the morning watch? Without dwelling at all upon the general helpful results which come from the devotional study of the Bible and from communion with God, it should be emphasized that at the very beginning of the day the soul is in its most receptive state. The mind has been refreshed by the rest of the night, and is also much less occupied than it will be at any subsequent hour of the day. Moreover, the outer conditions in the early morning are most favorable. The first hour is pre-eminently the still hour. The noises of yesterday have receded, and the din of the world of to-day has not yet broken in upon us. It is easier to say, " My soul, be thou silent unto God." It is easier to heed the command, " Be still and know that I am God." Furthermore, by having secret prayer and Bible study for spiritual growth the very first thing, we make certain of them. By assigning these important exercises to a later hour in the day, we multiply the chances of their being abridged, interrupted or crowded out entirely. In this connection we should heed the words of McCheyne : " I ought to spend the best hours of every day in communion with God. It is my noblest and most fruitful employment, and is not, therefore, to be thrust into any corner." The morning watch prepares us for the day's conflict with the forces of evil within us and around us. We do not wait until the enemy is upon us before we gird on the armor and grasp the sword. We fortify ourselves before any avenue is opened through which Satan might assail us ; for example, before reading the morning paper, before entering into conversation with others, before turning our own thought currents upon the plans and work of the day. It is always wise to gain a march upon the enemy. The keeping of the morning watch is the secret of largest and most enduring achievement in life and in service. Without doubt our failure to prevail with man and against evil in the world during the day is too often due to our more fundamental failure to prevail with God at the beginning of the day. When Miss Havergal was asked to explain why the Church does not accomplish more, she attributed it to the fact that Christians are not spending the first hour of the day alone with God. Let us never forget the vital truth expressed by Faber that " the supernatural value of our actions depends upon the degree of our union with God at the time we do them." Therefore, if our lives and words and acts throughout the busy day are to possess supernatural value, we must take the earliest opportunity in the day to establish a vital and complete union with God. Why delay the forming of this union a single hour? Why be satisfied with having man alone work a part of the day if the energy of God may be manifested all the hours of the day?

Notwithstanding the great importance of the morning watch, there are Christians who say they do not have time to devote a full half hour or more every day to such a spiritual exercise. It is a striking fact that the busiest Christians, both among laymen and among those who are devoting their lives to direct Christian work, constitute the class who plead this excuse the least and who most generally observe the morning watch. It may be questioned seriously whether there is any Christian who will not, after honestly and persistently following this plan for a month or two, become convinced that it is the best possible use of the time, and that it does not interfere with his regular work. He will find that the morning watch promotes the wisest economy of his time. It makes him more conscientious in the use of time. He learns to redeem it. It helps him to see things in true perspective. He enters the day well poised, under the control of the Spirit, not distracted ; and thus he works without friction, strain, uncertainty and waste. This suggests an adequate and satisfying reason for the oft-mentioned cus-

---

*Copyrighted ; printed by permission of the International Committee of the Y.M.C A.

TORONTO, FEBRUARY, 1905.

tom of Luther, who, if he had a peculiarly busy or trying day before him, would double or treble the amount of time which he ordinarily spent in prayer.

To promote the most profitable observance of the morning watch, certain points should be borne in mind and incorporated into practice. First of all, form an inflexible resolution to keep the morning watch. It will prove most dangerous and disastrous to permit any exception. Special caution and foresight should be exercised, therefore, to guard against such possible exceptions. Nothing but the unmistakable will of God should be permitted to prevent us from beginning the day with conscious and unhurried communion with God.

Be sure to be thoroughly awake before entering upon the observance of the morning watch. If necessary, first take a brisk walk in the open air. Let us present unto God for this all-important exercise not only the body, but also the mind, as a living sacrifice.

Have some general plan to follow in this devotional hour. Many persons begin with a few moments of prayer, follow this with a season of Bible study, then spend some time in meditation, and close with special prayer. It is possible, however, to be over-methodical. Beware of formalism at such a time above all times. It is also wise not to attempt to crowd too much into this hour.

Make sure at the very outset of the devotional hour each morning that you are right with God. If there be any unconfessed sin, wrong motive, or spirit contrary to Christ, it must be made right before we can receive what God has in store for us for the day. Sin is a terrible thing. It completely insulates us from God. It is vain, then, to expect real spiritual help from Bible study and prayer unless we are willing to give up any known sin. Happy is the man who closes each day in fellowship with God, and who is able to say with David, "When I awake I am still with Thee."

Recollect morning by morning the real object of the morning watch. What is it? It is not simply to enable me to say that I have observed it. It is not to satisfy conscience by observing it because I had formed a resolution to do so. It is not to enable me to prepare Bible studies and spiritual meditations with which to help others. The true object should be—and it is necessary to remind ourselves of this constantly — to meet God, to hear His voice, to receive guidance and strength from Him which will enable me to please Him to-day in thought, in word, in activity.

Select and arrange in advance the portions of the Scriptures upon which to meditate at the time of the morning watch. We should keep as much purely mechanical work as possible out of the devotional hour. The portions selected should be taken from the more devotional and practical parts of the Bible. They should be brief. They should, so far as possible, be complete in themselves; and yet often it will be desirable to have portions which, though each is complete in itself, will be related to some common theme. The following examples are meant to be suggestive: the best thirty or sixty Psalms; thirty or more biographical portions; selected Epistles, especially some of the shorter ones; thirty of the exceeding great promises of the Bible; thirty portions bearing on each of such topics as prayer, faith, the Holy Spirit, temptation, our conversation; thirty commands of Christ; thirty or sixty portions of the Gospels bearing on the character of Christ as our example. If a person will take a few hours on three or four Sabbaths during the year, he will be able to outline subject enough for use throughout the entire year. He will then come to his Bible each morning with something definite. It will prevent drifting around and loss of time. It will also promote a more symmetrical spiritual development. The pamphlet, "Bible Study for Spiritual Growth," gives many suggestions as to the manner and spirit in which the Bible should be studied for the greatest devotional profit.

Give prayer a large place in the morning watch. There needs to be prayer not only at the beginning and close of the hour, but the Bible study, meditation and self-examination should be conducted in the spirit of prayer. As this aspect of the subject is treated so fully in the pamphlet, "The Secret Prayer Life," it is not enlarged upon here. Only by filling the quiet hour with prayer can we keep out formalism and make the morning watch a great reality and force in our lives.

Remember that the hour of the morning watch is the still hour. After praying and during Bible study it is well to pause and listen to what the Lord shall say. Too often we fill up the devotional hour with our own thoughts and prayers and leave no still place for listening. Our actual attitude and practice might often be characterized better by the words, "Hear, Lord, for Thy servant speaketh," than by the words, "Speak, Lord, for Thy servant heareth." It is difficult to obey the command, "Be still, and know that I am God." After we shut out the voices of the world's turmoil, after we banish the suggestions of the tempter, after we cease to listen to the thoughts about the morrow, after we silence the sound of our own cares, questions and prayers — then we hear that still, small voice which His true followers always know. His voice is not like that of the fire, or strong wind, or earthquake, but is like unto "a sound of gentle stillness." Do we wonder that Paul exhorted us to study or to be ambitious to be quiet? He knew that it would require study and resolution to learn this great secret.

Who keep the morning watch? At once we think of some of the men of Bible times: Moses, who knew God face to face, and to whom in the early morning hours God revealed the Law; Isaiah, whom God wakened morning by morning to hear as a true disciple; Jeremiah, to whom God's mercies and compassions were new every morning; and David, who declared, "In the morning will I order my prayer unto Thee, and will keep watch," who reiterated, "I myself will awake right early" and "will give thanks," and who learned from experience that "It is a good thing to show forth Thy loving kindness in the morning." The example of Jesus Christ is most impressive. We are told that "In the morning, a great while before day, He rose up and went out, and departed into a solitary place, and there prayed." Tradition teaches that the observance of the morning watch was widely prevalent among the early Christians. Rev. Webb-Peploe has said that "All the great saints have been early risers"; and he might have added that they rose early primarily to begin the day with unhurried communion with God. There come to mind such men as Rutherford, McCheyne and Andrew Bonar, Wesley and Whitefield, David Brainerd and Henry Martyn, George Muller and Hudson Taylor. It is said of Joseph Alleine, that wonderful preacher of the seventeenth century, that he devoted the time between four and eight o'clock every morning to prayer and Bible study, and that if he heard a blacksmith at his work before he himself began his morning watch, he would exclaim, "How this noise shames me! Doth not my Master deserve more than theirs?" On our recent journey around the world we were deeply impressed by the large numbers of young men and women who entered into covenant to keep the morning watch. All the men and women who have gone out from the universities of America and Britain to lead the Christian movements among the students of India, faithfully observe this watch. In Ceylon we were impressed, not so much by the beautiful and luxuriant tropical vegetation, nor by the heathen shrines and temples, as by the sight which greeted our eyes very early one morning, of Tamil students walking under the palms with open Bibles in their hands, and their lips moving in silent prayer. We visited one college in the Levant where, according to the last report, over two hundred boys and young men keep the morning watch. We know of no college in Christian lands of which this could be said. There are ten great student movements in the World's Student Christian Federation, but that of China is the only one of them of which we could say last year that practically all of its active members began the day with Bible study and prayer. It was while visiting a college, not in America or England or Scandinavia, but in Japan, that we were wakened over an hour before daybreak, and taken through the city, across the valley, and to the crest of the famous Flowery Hill, to meet with the members of the Christian Association of that institution for special prayer, as was their custom.

The practical question for each one of us is, Why should not I keep the morning watch? Next to receiving Christ as Savior, and claiming the baptism of the Holy Spirit, we know of no act attended with larger good to ourselves or to others than the formation of an undiscourageable resolution to keep the morning watch. Is there anything which can stand before the bar of my own reason or conscience that should be allowed to keep me from forming this life-expanding resolution? Is there any excuse or reason acceptable to God which I can plead why I should not devote at least the first half-hour of every day to secret prayer and devotional Bible study? What would keep me from it? God? Certainly not. Is it not far more likely self, with its love of ease and its shrinking from the formation of a difficult habit; or Satan, who, if he cannot keep us from studying the Bible and from prayer altogether, is anxious to have us place them as late in the day as possible, because the only things which have ever defeated him have been prayer and the Word of God? Am I willing to pay what it costs to form this important habit? What will it cost? Readjusting of habits of sleep, which means earlier rising, and, it may be earlier retiring; economizing of time; more than one failure possibly; repeated and persistent efforts; increasing vigilance and real watching unto prayer. Am I willing to pay the price in order to form this habit, which has so much to do with triumphant life and fruitful service? If so, when shall I form the resolution? And how shall a resolution be formed which shall stand? "It is God that energizeth you, both to will and then to work for His good pleasure."

"Shine as Lights in the World."

The lights of heaven are made to serve us, and they do it faithfully, and shine, in their season, without fail: but we are set as lights in this world to serve God: and do we in like manner answer the end of our creation? No, we do not; our light does not shine before God as His lights shine before us. We burn our Master's candles, but we do not mind our Master's work.—*Matthew Henry.*

A Year of Blessing.

Extracts from letter from Mr. James Stark, written from the Mission headquarters in Shanghai.

As this is the last letter that I shall write to you in 1904, it is perhaps fitting that I should refer in a general way to the progress of the work as a whole during the past twelve months, and endeavor to indicate a few of the salient features of it, as reflected by the correspondence of our workers.

The first thing that strikes one in reviewing the year is the substantial increase in the number of baptisms which have taken place. The total already reported approaches 2,100, being 23 per cent. over the aggregate for the previous year. All the provinces in which the Mission has established stations, with the exception of Yun-nan, have been represented, and whilst in this latter province, which has ever been regarded as among the hardest and most unproductive in the Empire, no baptisms have taken place, the outlook of the work in more than one of the stations is brighter than it has ever been, and the workers are inspired with hopefulness with respect to the future.

A CHINESE CROWD.

This picture of a Chinese crowd was taken from the window of a building looking up the Nanking road in the foreign settlement of Shanghai. The occasion is the second visit of Prince Tsai Chen, on his return from his mission of apology to the German Emperor. The carriages containing the Prince, Dr. Wang, the two interpreters, etc., and the Taotai of Shanghai, who acted as host are to be seen in the middle distance. The route taken is from the steamer landing to the "Bureau of Foreign Affairs," on Bubbling Well Road. Tokens of European control in the settlement are to be seen in the broad streets, the high buildings, and in the presence, here and there in the crowd, of the tall red-turbaned Sikh policemen, who are British subjects, from the N. W. provinces of India.

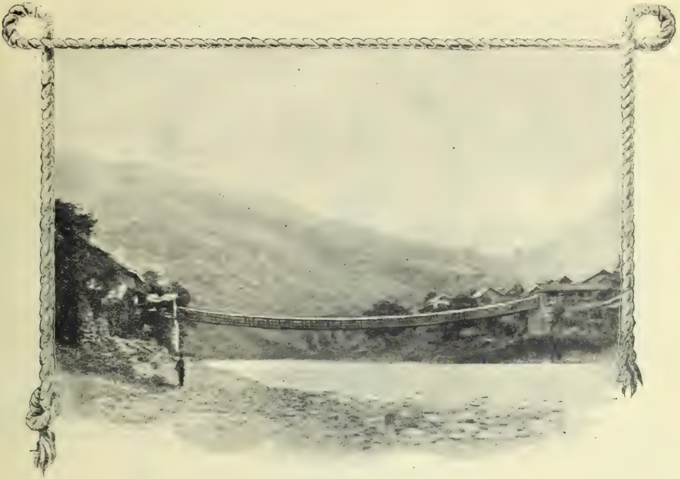
In a spiritual enterprise it is difficult to tabulate results, and whilst giving thanks to God for the tangible proofs of His working in our midst which our statistical returns furnish, it will be recognized that they do not adequately represent the extent of the advance made.

In proportion to the extensiveness of our operations and the amount of earnest, faithful labor expended, the accessions to the fellowship of the Church may seem small; but it should be remembered that at the present time, in view of the growing desire on the part of the Chinese for western knowledge, and the material advantage which by many is supposed to accrue from identification with the foreigner, it would be possible to swell the Church roll almost indefinitely. That the increase for the year has not been greater is due, in part at least, to the fact that a high standard has been set. A pure rather than a large Church has been aimed at, and consequently enquirers have been subjected to searching spiritual tests; not only knowledge, but character and conduct have been the criterion adopted. To analyze the motives which govern men's minds and influence their desires is not easy under any circumstances, and the changed conditions which have, from a variety of causes, recently been brought about in China, affecting as they have to a greater or less degree the lives of the people, have rendered it more difficult than usual, and have called for the exercise of increased discrimination and prayerfulness on the part of the missionary in the important work of examining candidates for baptism. It is, therefore, cause for encouragement that, notwithstanding all the precautions taken to prevent men from entering the Church from unworthy motives, so many have been added to its membership.

There have been many other cheering indications of progress, amongst which may be mentioned the abandonment of idolatry by a large number of people. There seems to be a growing distrust of false gods, in not a few districts. In Hu-nan, the once proverbially anti-Christian province of the Empire, for instance, there are hundreds of families who have destroyed their idols, whilst in Shan-si whole villages have given up idol worship. Though the destruction of idols does not necessarily prove that a spiritual change has taken place, it is a breaking with the past, involving a disregard for time-honored superstitions, which calls for the exercise of much courage.

Further, I may mention what is perhaps a greater test to the Chinese, the destruction of ancestral tablets, which almost invariably results in persecution. In spite of consequences a considerable number of these have been burned or otherwise destroyed by other than those who have been received into the Church.

Ancestral worship, as you are probably aware, stands first amongst the barriers to the progress of Christianity in China, and it is surely a hopeful sign, that, to prove the sincerity of their professed interest in the Gospel, men should, on becoming enquirers, be willing to destroy their ancestral tablets.



A CHINESE BAMBOO SUSPENSION BRIDGE.

It is cause for thankfulness to God that the fifteen provinces to which the operations of the China Inland Mission extend have been, on the whole, peaceful. There have been local risings, such as the insurrections in Shen-si, Shan-si, and Ho-nan, and the threatened rebellion in Kuei-chau, but these have been anti-dynastic rather than anti-foreign or anti-Christian, and owing to the prompt and vigorous action of the Imperial Government they have been speedily suppressed, and no serious consequences have ensued to missionary effort. The recrudescence of Boxerism in South Ho-nan has been a menace to the work in the Kuang-chau district, and some of the converts and enquirers have suffered.

In spite of these things extensive itineration has been engaged in, and in order to reach the people many and varied methods have been employed. The Gospel has been widely propagated. Series of special evangelistic services have been conducted with encouraging results. Prejudice has been removed, and from all classes the message of salvation has received a respectful hearing. Indifference and opposition there have been, but on the whole, the attitude of the people and officials alike has been friendly, and the reason for the missionaries' presence in the country has been more clearly understood and more fully appreciated by them. There perhaps never was a more widespread spirit of enquiry abroad than there is at present, and the number of those who are sincerely interested in the Gospel never was greater. In the church there have been cases calling for the exercise of discipline, and at times there has been a disregard for the principles which should regulate the Christian's life ; but there have also been many evidences of spiritual growth. The converts have, through the instruction received, become more intelligent, and there has been, in some districts, a truer recognition of the fact that the church is a spiritual organization. Life has been quickened, talents have been developed, and a deepened sense of responsibility has resulted in increased voluntary effort. The liberality of the native church is worthy of notice. Out of their poverty the members have given to many objects with creditable generosity.

The response which God has made to our united prayers for reinforcements has strengthened our faith and encouraged our hearts. We have had the joy of welcoming fifty-eight new workers from the home lands, and three have been accepted in China.

The low condition of funds during the last six months has been a test to faith and rendered necessary the postponement of many desirable extensions in the work ; but trying as it has been, it has had its compensations. Individual workers have, through their straitened circumstances, been brought into more direct contact with the Great Source of their supplies, and the increased exercise of faith and prayer which has been called forth has, in not a few cases, brought spiritual enrichment. Besides this, the important fact has been emphasized, that self-denial for Christ's sake is an essential condition of Christian service.

Some Interesting Missionary Statistics.

FROM a statistical table published in the January number of the *Missionary Review of the World*, it would appear that in connection with the Protestant Missionary Societies working in the non-Christian and non-Protestant lands of the world, there are altogether 17,227 missionaries. Of these, 8,324 are men, 5,157 are wives of missionaries, while 3,746 are single women. In addition to these there are 77,554 native helpers, making a total force of 82,122. The total number of communicants is given at 1,455,893 and that of adherents at 3,900,983. The additions to the Church during the last year (1904) were 119,837.

Twenty years ago, in 1884, the missionary staff of the world was estimated at 5,000 ; so that during the last twenty years that staff has been multiplied nearly three and a half times. This increase of effort for the evangelization of the world cannot but be deeply interesting to all who desire to see the command of Christ to "preach the Gospel to every creature" obeyed.

According to some statistical summaries given by Dr. E. E. Strong in the American Board Almanac, the increase of the year in converts is given as 120,494. To that fact the following suggestive words are added :—

"This total of communicants added to the churches during the year amounts, it will be noted, to 2,317 each Sunday of the year. Select the largest church auditorium in the country, and it would be well filled every Sunday with a reverent and joyful throng of new converts out of every nation, gathered to meet their Lord for the first time at the communion table. The Christian who can think lightly or speak disparagingly of Foreign Missions when such a record as this is before him, must have a perilously unresponsive heart with reference to the things which deeply interest his Master, and intimately concern the progress of His kingdom."

A CHINESE PAGODA.

CHINA STATISTICS.

Upon the receipt of the new edition of the "Encyclopædia of Missions," the first thing to which we turned was the table of China Mission statistics. The last general figures published, which included all China, were prior to the Boxer persecutions. Who could not but be deeply interested to ascertain how that crisis had affected the church from the standpoint of numbers? Unfortunately the "Encyclopædia of Missions" only gives the figures for fifty-six Societies in China, whereas Beach's Atlas accounts for sixty-eight Societies. Although the work of the twelve Societies omitted, with the exception of the Bible Societies, is not large, the difference of basis does seriously minimize the value of a comparison. The actual number of missionaries and native helpers is given as less in 1904 than in 1900. The loss of missionaries through martyrdom in 1900 was 135, besides which a few were doubtless permanently invalided. Allowing for the Societies not included in the latest returns, it would appear that the losses of 1900 have been little more than made up.

In face of the unprecedented opportunities which China offers at the present time, this fact is a very sad one. The C.I.M. certainly has to acknowledge that the places of the sixty martyrs of 1900 and 1902 have not yet all been filled. Although considerably more than sixty new workers have gone out, the net total, allowing for the deaths which have occurred since, has not reached that of 1900. It is encouraging, however, to turn from these figures to those concerning the native converts. The total number of Christians (the twelve societies omitted) is now 144,000, which is 32,000 in advance of 1900. Nor do these figures fully represent the progress made. Allowance must be made for the thousands of Christians who lost their lives during 1900, and for the entire revision of church registers, where these had been destroyed. Allowing for these, it may safely be reckoned that from January, 1900, to December, 1903, no fewer than 40,000 converts were added to the church.

Quarterly Report From the Yun-nan Province.*

BY MR. J. McCARTHY.

AN ABORIGINE

Yun-nan Fu. In common with the other stations in the Province the attendance of outsiders has been most encouraging. We have noticed, too, that many of those who listen most attentively come frequently, though they often seem to shrink from personal conversation, getting out of the meetings as quickly as possible. Still the interest in the preaching is much greater than before.

Friends who have prayed for blessing on the native Christians in this station, of whose deadness and backsliding we had to speak in our last letter, will be thankful to know how greatly our hearts have been rejoiced by the measure of answer to our united prayers which the Lord has given us during this quarter. We have felt strongly that until these dear friends were really blessed and brought back to the Lord, we could hardly expect a great ingathering from amongst those who were coming and listening so attentively. We were therefore led to send the professed Christians an invitation to come together for a special service, and to have a meal together after it. No outsiders were invited. After prayer and singing, a Scriptural address was given—more Scripture than comment—and only sufficient comment to open up the Word itself on the subjects, "Who is a Christian?" and "What is the Church?" After this address, which was listened to attentively, and when there had been more prayer and singing, two other foreign brethren showed from the Scriptures what Christians were expected to do, and what they were expected not to do in this practical every-day life in connection with the Church and the world. It was shown that in all these things the Lord's Word was to be the guide and directory. The meeting was then closed by prayer and confession of need of God's special help in order that all might live to His glory. We were enabled to forbear "threatening," desiring to see the effect of God's own Word upon the conscience. We are bound to say that the result has not disappointed our expectations. There has been distinct revival of spiritual interest in the things of God on the part of all, and the way is made easier for dealing scripturally with any cases that in the future may need special attention. It is generally felt that we are now better prepared to receive the blessing the Lord is so graciously preparing for us. The Lord can easily fill the trenches that have been made, with the Living Waters, and give the converts who can now be nurtured and helped instead of having their spiritual life spoiled by those who had been walking disorderly. While we may well rejoice with trembling, we do rejoice, and I feel sure that those who have prayed with us will rejoice with us too.

TA-LI FU, YUN NAN.

Bhamo. Owing to irregularities in the post or some other cause I have not heard so frequently as usual from Bhamo during the quarter. The rainy season which makes the roads in this Province at times almost impassable, often disarranges communication, so as to increase the difficulties of the work considerably.

Another of the old members in this station of Bhamo has been taken away by death. He had always attended the services but his testimony was not of much value as far as the work was concerned as he was under discipline because of having lapsed into opium smoking.

There has been a severe epidemic of cholera. Though not of the worst type, a good many have been carried away by it. As it began when the mango season came in it may be connected with the very common practice among the natives of not being careful of the quality of the fruit they eat. Unripe or over-ripe fruit is often a source of such trouble, especially when the fruit is plentiful and consequently cheap. There have been some sad cases of men who only visited Bhamo to see their relations, who have been taken suddenly away by this disease.

---

*Concluded from the January issue.

The meetings among the Chinese as well as among the English soldiers have been carried on as usual. Mrs. Selkirk has also been helped in her work among the English-speaking children, and in the distribution of Christian literature. I am hoping to have further information to communicate from this station for next quarter.

Ta-li Fu. There has been a good deal of real encouragement in the work in this station during the quarter. The case of a man from Hsih-chau, some days' journey north of Ta-li Fu, has been a great help to Mr. Embery. This man had been to the station several times and seems to have been much impressed by the reading of some Christian literature. His life was so much influenced that he was led to come to Ta-li Fu for further teaching. He had been the means, too, of influencing a few other men to look favorably upon the Truth. As he was instructed and got books to read himself he imparted all he learned to these friends. A victim of the opium vice and anxious to be delivered from its grasp, he has been helped during this quarter to give up the habit. He has been kept for a few days longer than was absolutely necessary in order that he might get further instruction, and is now quite prepared to burn his idols and give up everything idolatrous whenever Mr. Embery can go with him to his own home. It would be a greater testimony for Christ to do it there than in Ta-li Fu, where he would not be so well known. We are hoping that when he is better instructed by the Holy Spirit in the Word of God, and has thus become more established in the truths of the Gospel, he may prove to be a chosen vessel for spreading the knowledge of salvation in the district where he lives, as he understands not only Mandarin, but also the language of the Ming-kia, an aboriginal race, numbers of whom are to be found all over the Ta-li plain. There are also a few others, who, though not so bright as this man, do seem to desire to find out the way of salvation. Two or three deputations have come from a distance to try to get preachers to go and teach them the Gospel. In some cases there was little doubt but that their only desire was to antagonize the Roman Catholics in their neighborhood, while in others there may have been rather purer motives. In every case, however, they have had the opportunity of hearing the way of salvation, and have had the spiritual character of our work emphasized, being encouraged to read and study the Scriptures and other books that were given to them. As the station is short-handed enough it was shown how difficult it was for either foreigners or natives to go to their districts at present, while it was made clear that any who came for instruction would be heartily welcomed.

BURMESE CARPENTERS.

Mr. Embery's personal teacher seems to show a real interest in the Gospel now, and some of his friends are disposed to come and have talks about the Truth too. Though a very respectable man and of good family, he has never before made any profession of interest in the truths taught, though he has always been very efficient and conscientious as a teacher of the language. We regret that the young Mohammedan who seemed so hopeful is not getting on so well as formerly, and needs our remembrance in prayer.

Dr. Clark continues to have many patients coming to the dispensary. In the one month of July he had some 285 patients, and in two months which have been further reported, some 550. Even the rain does not seem to prevent patients from coming for medicine. Like most other practitioners in China the doctor finds difficulty in giving medical attendance to patients in their own homes. The impossibility of getting such surroundings as are helpful for sick people, in their own houses, will be apparent to all. Then he finds that after he has attended for a short time, his directions as to medicines are so interfered with that he is compelled to give up attending the case, as he might be held responsible for the results of the foolish and hurtful methods used by the native practitioners, who are frequently called in without his knowledge. A man who was suffering from heart disease was found by him with a poultice of some fearful preparation on his lower limbs to draw away the water from the dropsical swelling.

There is always a Gospel service for the dispensary patients, and some one who can speak to them individually while one by one they are treated by the doctor. Dr. Clark takes his share of the preaching work on Sunday too, and has also undertaken the boys' Sunday school on Sunday afternoon.

Mr. McLean is greatly pleased with the results of the effort at the Hsai-kuan. The meetings there are well attended, and he also has a class of boys every week for Bible instruction. The usual Bible class study is carried on in both houses in the city of Ta-li Fu.

A Traveller's Impressions.

BY REV. WALTER D. ERDMAN.

IF I were to single out three things which will linger most distinctly in my memory, as characteristic of the little of China it has been my privilege to see, I would mention its vastness, both of territory and population, its squalor, and its "differentness"!

As to the first, one cannot help being impressed with the Yangtze, when one travels for four days up that mighty stream and finds it scarcely perceptibly smaller six hundred miles from its mouth than it is quite near the coast; and from involuntary inference, one forms some idea of the extent of the country whose boundaries embrace the basin of such a river and vastly more besides. In the matter of population, I suppose no traveller, from the days of Marco Polo to our own, has ever failed to make reference to China's "teeming millions;" and certainly, in this respect, one's imagination pictures, previously formed, are really inadequate. I have had constantly the feeling in China that each successive day must be a holiday of some sort, and that all of these people must be going somewhere in particular, as when our own people flock abroad on Fourth-of-July excursions or to football games. There are such constantly streaming, busy crowds. But the difference is evident at once. These people are carrying bamboo poles, and here is a load of rice, and there a basket of bricks, and here are cotton bales. This is the toil of daily life, and these crowds are normal and constant. There is no holiday here, but this is the daily struggle for the daily bread, and the "crowds" are but the ordinary throngs of this enormous population.

A YOUTHFUL FARMER.

Then the second thing is the squalor. Of course there are wealthy Chinese, and there are families living in comfort, but one does not see them. Also, there may be ideal agricultural communities, like those described by the writer of the "Letters from a Chinese Official." But one does not see much of these. Also there may be happiness and cleanliness and domestic peace. I do not doubt that there are many in China who know and experience these things. But, after all, the life of a country is the life of its greatest numbers and not of its favored few. The life of the millions in any country is the life that makes itself apparent, and in the life of the millions here there is only ignorance, suspicion, dirt, wretchedness and squalor of every degree. You cannot escape it, you cannot deny it, you cannot even idealize it; it is a fact of life. It may be, as an educated Chinese was urging recently, that these things are only relative, and that it seems squalid and wretched to us because of a different standard. This, however, to our way of thinking is merely admitting the fact, which is sadly in need of the idealization they are trying to give it.

The third impressive thing is the often remarked "differentness." The strangeness of custom and costume; the peculiarities of thought; the apparent contradictions and incongruities. These, of course, are matters of curious interest. They do not bear on the questions which one feels are with him night and day, such as "Why has God left these millions in darkness so long?" and "Why does not the Church truly realize its opportunity, not to say duty?" And yet travellers come and go and say: "Why preach Christianity to these people; they are contented and happy; let them alone." We will agree, will we not, that there would be very little use in preaching that kind of "Christianity" to any people. There is a kind of a parable here in South China. One goes to Canton and lands first of all on Shameen—the island which is the foreign concession—a place which fifty years of civilized energy and science have transformed from a mud-bank into a park, where the foreign residents live in cheerful, comfortable, and even imposing foreign houses, surrounded by beautiful gardens. And then just across a narrow canal, fifty feet away, is Canton. Canton with its narrow, filthy streets; with its swarming life, its dirt and wretchedness and squalor; with its millions whose life is mere existence. It is a kind of a parable, I say, a parable of Dives and Lazarus over again, and it comes pretty near home. The sea is only a canal in these days of swift and palatial steamers; yet this great, dark East is sitting year after year at the gate of Christendom and getting, in comparison with what might be, only crumbs from the Church's groaning table of luxury.

Tidings from the Provinces.

Personal Notes.

MR. STARK writes from Shanghai: "On the 31st December we had the pleasure of welcoming Mr. and Mrs. Helmer, who brought with them six new workers from North America, namely, Dr. and Mrs. A. L. Shapleigh and their two children, and Misses E. E. Naylor, G. E. Brooking, A. C. Skow and P. R. DeLong. Mr. and Mrs. Helmer have gone to Cheh-kiang on a visit, and will return here in time for the next session of our Council, which begins on the 26th of January."

MISS G. M. MUIR has taken up her duties as lady-in-charge at the Mission Home at Shanghai, and thus Miss Sanderson has been relieved, and will shortly proceed to Chefoo to take the position of housekeeper in the Boys' School.

News Notes.

MR. J. S. FIDDLER writes from the distant province of Kan-suh: "We are thankful to hear that there is prospect of a number of new workers for China this year. Our stations in this province are far apart and the workers far too few. We are as busy as we possibly can be and yet only touch a fringe of the work there is to do. Miss Mellor, my dear wife and myself are the only foreign workers in this great city of about ninety thousand inhabitants. The nearest Mission station is six or seven days' journey distant from us. City after city, not far from us, all without a witness for Christ! My heart is yearning to get out to other places, if it should be only to sell a few books; but I cannot leave Liang-chau even for this. Who will *come over and help us?*"

FROM SHAN-SI, Miss F. L. Morris writes that there is much in the work at Chieh-hsiu which gives encouragement. Ten enquirers had spent twenty-four days diligently studying the Scriptures, and had shown signs of the working of the Holy Spirit in their hearts.

MISS FRENCH mentions that for twenty days classes had been held for women who had gathered together from the villages in the Hoh-chau district, Shan-si. Much interest was shown and the progress made in the study of the Scriptures was gratifying.

THE FOLLOWING EXTRACT from a letter from Mr. D. Lawson, will be read with interest, as also with thanksgiving to God: "Besides conducting some services at Kong-chuang, Chao-hsien, Ho-chau, Chieh-hsiu and Ping-iao, I had the privilege, together with dear brother Ambler, of visiting the Christians in their homes in twenty villages, in each of which services were conducted that were blessed, as also much appreciated by the people, who pleaded with me to stay longer or come back soon again. I was more than pleased with what I saw of the work, and was greatly encouraged to see how zealously the Christians themselves carry on the work. Although there are none in Mission or Church employ in connection with the Hong-tong work, the Christians voluntarily give themselves to the work of preaching the Gospel, with the result that half or whole villages, as in the case of Ta-ku and Shen-tsuen, have turned to the Lord, and destroyed the temple gods. I understand, too, that the out-stations and also the schools in connection with them have been established by the converts themselves, the entire expense of which, with but two exceptions, where a little monetary help has been given, is also defrayed by them, the foreigners not knowing, in some cases, what the expenses are."

MRS. A. MENZIES, of Wen-chau, Cheh-kiang, recently spent a fortnight, itinerating in the Ngoh-tsing district. She visited, altogether, forty-eight villages, and entered one hundred and sixty-five homes, in each of which there is a witness for Christ. The work, she says, has grown in a wonderful way in this locality, and it is hoped that within the next twelve months a building will be erected large enough to accommodate all who have been brought to Christ. Towards the expense of putting up this building the converts have promised over $500.

MISS M. ANNA WOOD sends an interesting account of a nine days' itineration in the Kih-an district in Kiang-si, in which she was accompanied by two Christian women and a native helper. They covered about seventy miles by boat, barrow, and chair, and visited several towns and villages where no foreign lady had previously been. The people listened well and bought books freely. At one of the places at which they called there is a scholar with a degree, who has put away idolatry from his home, and seems to be earnestly seeking the Lord. They received a warm welcome from his family, with whom they remained three days. The house was too small to accommodate the crowds who came. Prayer is asked that showers of blessing may descend upon this district.

MR. WOHLLEBER reports that at Uen-chau in Kiang-si, a Christian, baptized by Mr. J. Lawson last year, is building at his own expense a little chapel.

MR. BEVIS writes that in Kai-feng Fu, Ho-nan, the enquirers are making progress, and several wavering ones have taken courage and become more steadfast. A class for memorizing Scripture on Sunday mornings has been started, and one man repeated the whole of the book of Colossians on the third Sunday.

FROM THE PROVINCE of Kuei-chau, for which so much prayer has been offered to God, Mr. Chenery writes announcing the baptism of one Chinese and two Miao (aborigines) in Pang-hai, where, as you will remember, Mr. W. S. Fleming was cruelly murdered a number of years ago. The Chinese who was received into the fellowship of the Church had been, before his conversion two years ago, an opium smoker for twenty-nine years, and at the time of his conversion seemed a hopeless case; but the power of the Gospel proved sufficient to lift him from his depravity, and during the last eighteen months he has steadily grown in grace and has in many ways witnessed for the Lord.

SHU-TING.—In a letter dated Nov. 21, Dr. Wilson writes:—

"During the last three months the city has been inundated by something like 6,000 students, who have gathered in this prefectural city from its seven subordinate cities, to present themselves for the literary examinations. As each day the students from only two cities present themselves for examination, it follows that every day there are a large number of students not undergoing examination. These students soon hear from one another of the Science Hall, and for many weeks we had every day (Sundays excepted) crowded audiences, morning and afternoon.

"Our plan was to commence by assembling in the preaching hall, where we daily had sixty or seventy or more, quietly and attentively listening, in most cases for the first time, to the Gospel, as my medical assistant and I in turn took the services. This meeting usually lasted about an hour and was followed by an opportunity for purchasing Christian books, Gospels, tracts, etc., whereby the Word of Life has reached hundreds of distant homes.

"Although the majority have come simply and solely to hear something of scientific matters, I very rarely saw any manifestation of impatience, but on the other hand, marked attention during the time we were preaching, prior to adjourning to the Science Room."

Kuei-chau.

TSEN-I FU.—"At last after working and waiting for two years we have had the pleasure of baptizing the first convert in this city. This happy person is a Mr. Liu, now in our employment. He is a very intelligent man of twenty-seven or twenty-eight years of age. He has a good grasp of Scripture truths and promises to be of use in the Church in the future. He was baptized on the 19th of November at a quiet spot in the river just outside the city. As this is the first service of the kind that has been held in Tsen-i we did not make it generally known, so only two or three people were present. The next day, Sunday, we had the first communion service that has been held here with a native Christian to unite with us in remembering the Lord's death. The service was helpful to all present, I think. Although there was only the one, nevertheless it was a great cheer to receive him into church fellowship. So we take courage and continue the work of knocking at these closed doors of ignorance, superstition, and sin with the all-powerful Word of God.

"The meetings continue to be fairly well attended. Last Sunday the attendance was larger than for some weeks. One of the regular attendants is a brisk,

Shen-si.

HO-YANG.—"My fellow-worker, Miss Ramsten, has been obliged to go away for a rest and change, and I have been alone at this station for over a month. In company with our Bible-woman I am spending most of the time visiting adjacent villages. In most of the places where we have been lately the people have never before seen a foreigner or heard the Gospel. I feel it is such a privilege to tell of the love of God in Jesus Christ to those who have never before heard it.

"One of our enquirers has accompanied us, and I wish you would specially remember this man in prayer. It is not more than a few months since he became interested in the Gospel, but it is really wonderful to see how the Lord is teaching him. He is gifted, and it has been a great joy to hear him preach to the men in the country. My Bible-woman is not at all gifted, but she is yielded to the Lord, and He just shows, through her life, that He is pleased to use that which is nothing in order that all the glory may be His own."—*(Miss) S. Bengtson.*

Monthly Notes.

ARRIVALS.

Nov. 27th, at Shanghai, Mr. Edward Pearse (returned) and Mr. and Mrs. Charles Thomson and four children (returned), from England; also Messrs. Hans H. F. Witte and A. Hermann Franke, from Germany.

Dec. 14th, at Shanghai, Mr. and Mrs.
hree children (re-
rica, and Mr. H. H.
from England via

URES.

anghai, Mr. Alex-
r. H. J. Hewitt, for

Shanghai, Mr. and
two children, Miss
iss Kölkenbeck, for

Seattle, Mr. J. F.
) for Shanghai.

HS.

g-chau, Kan-suh, to
iddler, a son (David

sing Fu, Yun-nan, to
arding, twin sons.
ng-king, Si-chuen,
H. Barham, a son

Nov. 29th, at Shanghai, to Mr. and Mrs. G. T. Howell, a son (Hargreaves Milne).

Dec. 1st, at Lao-ho-keo, Hu-peh, to Mr. and Mrs. A. W. Lagerquist, a daughter (Eva Eugenie).

MARRIAGES.

Sept. 25th, Mr. T. B. J. Bölling to Miss I. M. Berzelius, at Uin-cheng.

Oct. 27th, Mr. J. H. Edgar to Miss Lily Trüdinger, at Chen-tu.

Recent Baptisms.

KAN-SUH—	
Fu-kiang	3
SHEN-SI—	
I-shi	9
Hsiai-chau	4
Pu-chau	4
Lu-an	2
Ping-yao	22
Uin-cheng	3
Chao-cheng out-stations	56
Ioh-yang	4
Ping-yang	4
CHIH-LI—	
Hsuen-hua	1
HO-NAN—	
Cheo-kia-keo and out-stations	25
Iong-ning	3
Tai-kang	3
KIANG-SU—	
An-tong	8
SI-CHUEN—	
Su-chau and out-stations	15
Ing-shan	6
Nan-pu and out-stations...	7
Kiang-tsin and out-stations	14
Kia-ting out-station...	3
Uan-hsien out-stations	8
Lu-chau	1
KUEI-CHAU—	
Tuh-shan	8
HU-PEH—	
Kuh-cheng	9
KIANG-SI—	
Iong-sin	2
Ih-yang and out-stations	31
Ho-keo and out-stations	33
Kuei-ki and out-stations	67
Iang-keo and out-stations	18
Uh-shan	9
GAN-HWUY—	
Kuang-teh	1
Huei-chau out-stations	1
CHEH-KIANG—	
Tai-chau out-stations	5
Kin-hua and out-stations	23
Ning-hai out-stations	11
Tai-ping out-station	2
HU-NAN—	
Nan-chau	1
	426

[illegible] And Isaiah preciously adds, the Man, Jesus Christ, shall be "as a hiding place" (Mic. 7 : 19 ; Isa. 32 : 2).

In every type, in every ceremony, and in eve analogy that sets forth Atonement, this idea of reco ciling God and man by *hiding* sin is retained. Whe the plague-stricken corpses of Israel became an offen to Jehovah's eye, the clouds of incense from Aaron censer typically covered them from sight ; and this called "an atonement" (Num. 16 : 46).

Four kinds of analogies are used in Scripture explain Atonement.

1. IT WAS A PROVISION OF LOVE.

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him shoul not perish" (John 3 : 16). Through this atonemen God both "manifests" and "commends" His lov (Rom. 5 : 8 ; 1 John 4 : 9).

2. ATONEMENT IS CALLED A COMMERCIAL TRANSACTION.

In other words, it is a redemption or a buyin back, by means of a ransom. Christ "gave Himsel

TORONTO, MARCH, 1905.

Editorial Notes.

FOR the information of those who have relatives or friends in China, and who desire to follow accurately, in thought and prayer, their movements there, we have ascertained the approximate difference of time between eastern standard time, (from New York to Pittsburg), and the principal cities in China, as also Bhamo, in Burma. Rear-Admiral C. M. Chester, Superintendent of the U. S. Naval Observatory, at Washington, has furnished us the following calculations: when it is six o'clock on Saturday evening at New York City, it is Sunday, at the hours noted, at all of the following places: at Bhamo, 4.32 a.m.; at Ta-li Fu, 5.48 a.m.; at Chung-king, 6.04 a.m.; at Hankow, 6.36 a.m.; at Hong-kong, 6.37 a.m.; at Peking, 6.46 a.m.; and at Shanghai, 7.05 a.m. Persons living in those parts of the States and Canada where other than eastern standard time is used, can easily figure out from the above, by allowing for the difference between their standard time and eastern standard time, the difference of time between themselves and the above-mentioned places.

We would call attention to the fact that two new names have been added to the list of Council members for North America, those of the Rev. Charles R. Erdman, of Germantown, and Dr. Frederic W. Farr, of Philadelphia. These brethren have kindly consented to assist us by their prayer and counsel, and it has been with gratitude to God that we have welcomed them to the membership of our Council. The presence of these friends gives us a quorum of Council members in the east of the States, and henceforth, we shall be able to hold Council meetings in Philadelphia, as well as in Toronto. May we not ask that our praying friends will remember all of our Council members before the Lord, and that they will include, hereafter, the names of Mr. Erdman and Dr. Farr.

Since we altered the time of our Germantown prayer meeting, from Friday evening to Friday afternoon, the interest and attendance have considerably increased. The meeting is not yet a large one. But God is manifesting Himself in our midst, not only in the Bible studies, but also and particularly, in the seasons of prayer. We trust that friends in and about Germantown who love the Lord's work in China and desire to see it prospered, will remember these meetings and attend them as often as possible. May we say it again, in order to remove possible misunderstanding, that these, and all Mission prayer meetings, are open to all the Lord's children.

Before another issue reaches our readers, we shall be settled down, so far as we now know, in our new Germantown Home. This house, it will be remembered, is the gift to the Mission of loving and generous friends, and its possession and use will add greatly to the development of the work of the Mission in the United States. May we advise our friends that the new Home is situated at 235 W. School Lane, Germantown, which is within half a block of the Wayne Avenue trolley, and within three blocks of the West Chelten Avenue Station of the Pennsylvania Railroad. As soon as we are settled in the new Home, our weekly Prayer Meeting will be held there, when, as at other times, we shall be glad to welcome those who may find it convenient to call. Thus we mark another advance step in the progress of our service for Christ. Slowly, steadily, and ever blessedly, our Master is leading us on, answering prayer and giving us ever-increasing reason to trust and to praise Him. Truly, unworthy as we are, He does ever make us to see His glory, in showing us His ever-unfolding goodness.

Mr. and Mrs. Helmer and those who journeyed with them write us of their safe arrival in Shanghai on December 31st, after a somewhat longer voyage than is usual. The steamship "Tremont," upon which they sailed, carried a large amount of cargo for Japan, and the ship was detained for two weeks at different ports of that country. While our friends were thus delayed in reaching Shanghai, yet by the delay they were afforded an opportunity of seeing something of Japan, and they greatly enjoyed the time spent there. Upon their arrival in Shanghai Mr. and Mrs. Helmer proceeded to Cheh-kiang, purposing to visit several of the mission stations in that province. We hope to print portions of their letters in our next issue. Dr. and Mrs. Shapleigh proceeded to Gan-king, and the Misses Skow and DeLong have gone to the ladies' Training Home in Yang-chau, where they will be engaged in the study of the Chinese language. Miss Brooking and Miss Naylor are remaining in Shanghai to render much needed stenographic assistance in the offices there. Mr. R. K. Gonder and Mr. J. H. Mellow also reached Shanghai safely and have proceeded to the men's Training Home at Gan-king.

The life decisions of the young are being made every day, and every day some young men and women are deciding for or against Christ. It is equally true that, day after day, some who love the Lord—perhaps some among those we know—are entering upon engagements in study or in business, which practically mean saying, "No," to the claims of Christ upon them for life and service among the heathen. Will not our praying friends ask God to deliver and preserve His young servants from wrong entanglements, and to lead many of them to make the wise choice and to offer everything to Jesus, the King.

commodate all who
o Christ. Towards
ng up this building
mised over $500.

od sends an inter-
ne days' itineration
ct in Kiang-si, in
ompanied by two
l a native helper.
seventy miles by
ir, and visited sev-
s where no foreign
been. The people
ught books freely.
which they called
a degree, who has
om his home, and
seeking the Lord.
welcome from his
ey remained three
s too small to ac-
who came. Prayer
s of blessing may
rict.

to present themselves for the literary examinations. As each day the students from only two cities present themselves for examination, it follows that every day there are a large number of students not undergoing examination. These students soon hear from one another of the Science Hall, and for many weeks we had every day (Sundays excepted) crowded audiences, morning and afternoon.

"Our plan was to commence by assembling in the preaching hall, where we daily had sixty or seventy or more, quietly and attentively listening, in most cases for the first time, to the Gospel, as my medical assistant and I in turn took the services. This meeting usually lasted about an hour and was followed by an opportunity for purchasing Christian books, Gospels, tracts, etc., whereby the Word of Life has reached hundreds of distant homes.

"Although the majority have come simply and solely to hear something of

CHINA'S MILLIONS

Atonement.

BY MRS. GEORGE C. NEEDHAM.

OLD English writers spelled the word thus: *At-one-ment*. This made its meaning obvious.

Atonement is a scheme by which two disagreeing parties are brought into concord. In the Scripture sense it signifies satisfaction rendered to God for sin by man, who is the offending party. But as no mere human creature was adequate to the stupendous task, the Divine Man, Christ Jesus the Lord, undertook the work. And thus Atonement is not merely the *forgiveness* of sins, but something higher and more primary, from which forgiveness flows as the stream proceeds from the fountain-head.

The earliest use of the term Atonement found in Scripture is in Gen. 6 : 14. There it is translated "pitch," and has reference to the covering of the ark. From this simple idea of hiding out of sight, proceed those complex forms of the word Atonement which are later variously developed in the Bible. Conformable to this, we find that while the pardon of sin is expressed by the thought of being *covered* (Ps. 32 : 1), the punishment of sin is set forth as being *uncovered* (Ps. 90 : 8). The one unworthy man at the king's wedding supper was the *unclothed* guest (Matt. 22 : 11, 12). So the prophet Micah declared: "Thou wilt cast all their sins into the depths of the sea;" that is, hide them in such oblivion, as that no tides or winds shall wash them up to view again. And Isaiah preciously adds, the Man, Jesus Christ, shall be "as an hiding place" (Mic. 7 : 19; Isa. 32 : 2).

In every type, in every ceremony, and in every analogy that sets forth Atonement, this idea of reconciling God and man by *hiding* sin is retained. When the plague-stricken corpses of Israel became an offence to Jehovah's eye, the clouds of incense from Aaron's censer typically covered them from sight; and this is called "an atonement" (Num. 16 : 46).

Four kinds of analogies are used in Scripture to explain Atonement.

1. IT WAS A PROVISION OF LOVE.

"God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish" (John 3 : 16). Through this atonement God both "manifests" and "commends" His love (Rom. 5 : 8; 1 John 4 : 9).

2. ATONEMENT IS CALLED A COMMERCIAL TRANSACTION.

In other words, it is a redemption or a buying back, by means of a ransom. Christ "gave Himself a ransom for all" (1 Tim. 2 : 6). Sinners are bought back with a price, and that price was the blood of the Lamb (1 Cor. 6 : 20; 7 : 23; Rev. 5 : 9).

3. IT IS A LEGAL TRANSACTION.

Sinners had broken God's law. Someone must honor it, so Christ was born "under the law," "came to fulfil all righteousness," and "became a curse for us," that by "His obedience many might be made righteous" (Gal. 4 : 4; Matt. 5 : 17; Gal. 3 : 13; Rom. 5 : 19)

4. ATONEMENT IS SACRIFICIAL.

In divine atonement, one takes the place of another. In the paschal lamb and the scape-goat, by priestly mediation, sin was transferred to the victim. Christ effects Atonement by becoming our Substitute. He was made "a sin offering for transgressions." He is called "Christ our Passover." He was "the Lamb without blemish," who "put away sin by the sacrifice of Himself." Thus He was "reckoned with transgressors," and "made His soul an offering for sin."

Atonement was directly connected with the "mercy-seat." This was always sprinkled with blood when Atonement was made. It is not, therefore, Christ's "example," or "heroism," that saves us; but because He "shed His own blood upon the cross," and "bare our sins in His own body upon the tree." And thus by His one act of dying in the sinner's stead, He, our Savior, has fulfilled in Himself all the multiform demands of Atonement. He has become our Propitiation to the displeasure of God; our Expiation to cancel the bond of sin; our Substitution to assume all our responsibilities; our Redemption to buy back by a ransom all that man lost in Eden; our Curse to fulfil the penalty of a broken law; our Satisfaction to render to God all His righteous demands; our Reconciliation, whereby not only is all enmity between God and man harmonized, but His cross becomes the pledge for our eternal peace.

"It is the Blood that maketh an Atonement for the soul," and throughout the coming ages the blood shall be celebrated in that new song which never can grow old: "Thou art worthy . . . for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred and tongue and people and nation" (Rev. 5 : 9).

TORONTO, MARCH, 1905.

The Crisis in the Far East and the Church of Christ.

BY MARSHALL BROOMHALL, B.A.

THE fall of Port Arthur has announced to the world in the most emphatic tones that a new era is dawning in the Far East. Time was when Europe trembled before Asia, but during the last century Asia has been humbled before Europe. Conditions, are, however, changing, and new forces are revealing themselves which will not be crushed under the iron heel of western militarism. The pity, not unmingled with contempt, which has been shown by many towards Asia, is beginning to give place to respect, if not to fear. No Power in Europe can afford to ignore the changing conditions, nor will any venture to do so. The fall of Port Arthur will be a subject of study in the military and naval schools of the world for many years to come, and the facts which that great achievement signify will exercise the careful thought of statesmen in every European capital. These are conclusions which may be safely assumed.

But the important facts which lie behind the fall of Port Arthur have not merely a political and commercial significance: they are of the greatest moment from the moral and religious standpoint. May it be as confidently believed that the Christian church will as carefully and as earnestly consider these facts as they affect her duty? Would that it might be so! But even if their importance is seriously weighed, will the church as a body respond in definite action to those sacrifices which the problems demand? The church's answer to this question is, after all, the answer of the individuals who compose the church.

China and Japan in the past have lived very much to themselves. Their policy has been one of exclusion, but those days have gone; and now the days of subordination to the powers that broke down that exclusion are going too, and as political, commercial, and moral forces which will affect the world, they must be reckoned with. For the sake of Asia, yes, and for the sake of the whole world, now, in a special sense, is the day of salvation. The power that moves China will move the world. What is that power to be?

Before proceeding any further in the consideration of this subject, let the mind dwell for a minute or two upon the vast importance of China's millions. Four hundred millions of souls! Who can appreciate the importance of such a mass of mankind under one government? But not only are there four hundred millions of souls within the borders of the Empire itself: China's vital energy is pressing her people into every corner of the earth. Not only are they yearly pouring in greater numbers into Korea, Mongolia, and Manchuria,* but into other continents as well.

Roughly speaking, there are 100,000 Chinese in the United States; 16,000 in Canada, despite the poll tax of fifty gold dollars per head. In Trinidad there are some 2,000 or 3,000, in British Guiana about 3,000, in Chili 7,000, in Peru 47,000, in Mexico 3,000, in Cuba and Porto Rico 90,000, in Hawaii 27,000, in Mauritius about 3,000; while not a few are to be found in India and Ceylon. In Burmah the whole trade is in the hands of the Chinese, who at a low computation are given as 40,000, though some think there are that number in Rangoon alone. In Cochin China the last census gives 73,857; while in Siam, out of a population of from six to ten millions, there are about one and a quarter million Chinese who have "almost monopolized the whole trade." In the Straits Settlements and immediate neighborhood there are about one million Chinese. In Borneo there are some 20,000; in the Dutch East Indies a quarter of a million reside; and about 100,000 more in the Philippines. In Japan there are about 8,000; while in Australasia the number is about 40,000. During 1904 no fewer than 27,894 Chinese coolies were transported to South Africa, not to speak of those who were there before. In England, according to the last enumeration, there were 767, there being "only three of the counties wholly without Chinese."

These figures, which are not exhaustive, reveal the immense importance of the Chinese race as a factor in the world's life. What is the future of this people to be? Shall they bless the world or menace it? The answer largely depends upon the attitude assumed by the Christian church.

For many centuries these millions of people have been content to follow the immemorial customs of their fathers, but to-day a new spirit is manifesting itself among them. In fifteen provincial capitals colleges have been founded for the promotion of western learning, while 1,753 Chinese students are engaged in special studies in Japan, not to speak of the students residing at the universities of Europe and America. Altogether apart from the Christian literature issued through missionary agencies, the Chinese publishing houses of Shanghai are flooding the country with modern books dealing with subjects wholly foreign to Confucianism, or the teachings of their ancient philosophers. The Rev. J. Darroch has sought to gauge this torrent of literature, many of the books being translations of western works not without anti-Christian interpolations. He computes that there are some 60 works on the science of education, 20 educational text-books, 90 histories, "40 books on geography, 60 on government, 40 on law, 20 on the mutual relations of kingdoms, 30 on political economy, 70 on mathematics, 50 on literature, 40 on philosophy, 50 volumes of light literature, 30 novels, 50 books on languages, 70 on health, 60 on science, 70 on drawing, 120 on the art of war (the largest on any one subject), 30 on agriculture, 20 on astronomy, 40 on mechanics, 30 on travel, and 20 on mensuration." Altogether there are no fewer than 1,100 works on subjects which mean a revolution in Chinese thought. This fact alone is "a portentous sign of the times."

---

* "The Great Wall has long ceased to fulfil the last of its functions, that of a political boundary. Swarms of Chinese spread beyond it, ousting the Mongols In 1899, the Chinese settlers had reached a mile or so beyond Chagan-balgas; in 1903 I found them ploughing the virgin soil near Dabasum Nor, a pool which is ten miles further north."—C. W. Campbell, in the *Geographical Journal*, November, 1903.

"Several of the Russian statesmen of the greatest prominence admit that the problem of coping with the Chinese influx into Siberia has more terrors for them than any international complications raised about Manchuria."—Alfred Stead, in the *World's Work*, October, 1903.

It should also be mentioned in this connection that, whereas a few years ago there were only seven newspapers, there are now 157 daily, weekly and monthly journals discussing public questions. It is even stated that "there is probably not a single Chinese family in any Treaty Port or in the capital which does not subscribe to one or more native newspapers."

It is almost impossible to realize what this fact signifies. Abbé Huc, writing fifty years ago, said :—

"In 1851, at the period of the death of the Emperor Tao-kuang, we were travelling on the road from Peking, and one day, when we had been taking tea at an inn in company with some Chinese citizens, we tried to get up a little political discussion. We spoke of the recent death of the Emperor, and expressed our anxiety on the subject of the succession to the imperial throne, the heir to which was not publicly declared. We put forward, in short, all kinds of hypotheses, in order to stimulate these good citizens to make some observation. But they hardly listened to us. . . . This apathy was really beginning to provoke us, when one of these worthy Chinese, getting up from his seat, came and laid his two hands on our shoulders in a manner quite paternal, and said, smiling rather ironically, 'Listen to me, my friend. Why should you trouble your heart and fatigue your head by these vain surmises? The Mandarins have to attend to affairs of state; they are paid for it. Don't let us torment ourselves about what does not concern us. We should be great fools to want to do political business for nothing.'"

A FAVORABLE WIND.

It is only by looking back that one is able to realize, even in a small measure, the great chasm which divides the China of to-day from the China of even fifty years ago. China is moving assuredly, and "no more massive problem than the right guidance of this mighty people now stirring has ever confronted the Christian church."

Of the railways now in course of construction, the line from Peking to Hankow is completed, all but the building of the bridge to span the Yellow River, a feat of no small magnitude. The Imperial Postal Service, only started a few years ago by Sir Robert Hart, now has 1,192 post offices throughout the Empire, and as evidence of its growing importance it is sufficient to note that, while in 1903 49,350,000 parcels and letters were handled, the number during 1904 rose to 72,150,000.

Nor is the progress confined to peaceable callings. There are some who even to-day think the Chinese will never yield to the military spirit. But necessity may compel them. The *Times* correspondent writes: "A military spirit is abroad, and large numbers of officers are being trained in Japan." The fact that of the 1,100 books mentioned above, 120 were on the art of war, a larger number than is devoted to any other subject, is at least significant.

There is one factor in the affairs of China to-day which calls for special mention, and that is the influence of Japan. During the last few years this has been rapidly increasing, and the fall of Port Arthur cannot but give impetus to this movement. Since the collapse of the Boxer outbreak there has been formed in the Far East the East Asian League, with Prince Inouye as president. This league has its headquarters in Tokio, and has branches throughout Japan, Korea, and China. Its specific aims are:

1. The protection of China.
2. The encouragement of wise reform in China and Korea.
3. The investigation of current events with a view to effective action.
4. The awakening of a patriotic spirit throughout these countries.

There is probably no political movement now in progress which is fraught with greater possibilities than this. Of Japanese influence during 1904 the *Times* correspondent writes :—

"A Japanese adviser has virtually directed the Board of Commerce throughout the year. Every portion of the Empire, from Urga to the Yun-nan frontier, from Kashgaria to the Yellow River, has been visited by the Japanese during the year. On April 21st a Japanese traveller completed a study, extending over two years, of the Central Asian trade routes. The Japanese residents in China number several thousands." In Chefoo alone there are some 200, while in Tien-tsin, where their concession is larger than that of any European power, there are about 1,400.

The consideration of these subjects is full of deep interest from many points of view, but the sole reason for adducing them here is to emphasize the obligation which rests upon the Christian church. As we mentioned at the commencement of this article, these facts are duly weighed by the statesmen of the world from the political standpoint. Are we looking at them from the standpoint of those to whom has been committed the duty of evangelizing the world? Nelson is reported to have said that the proper use or loss of five minutes might mean the winning or losing of a battle. May not the same principle be true in spiritual warfare?

The mental attitude of China to-day is one of critical importance. In thought, they are breaking away from their old moorings, and, in an unprecedented way, are open to be guided by those who most command their confidence. Who is this to be? The probabilities are much in favor of Japan, for many reasons. Racially, linguistically, educationally, and religiously they are closely united on the one hand, while the treatment they have received from Europe repels them on the other. It is only necessary to mention the British opium trade, the exclusion laws of America and Australia, the atrocities and wanton destruction practised by the European troops during 1900, and the humiliating conditions imposed upon her working class now engaged for labor in South Africa, to acknowledge that the *Spectator* was right when it said: "There never was a civilized people who have suffered such a series of appalling insults as China."

Now the situation to-day is briefly this: China really against her will is open from end to end, and her people, stung by the humiliating defeats they have recently endured, are determined to learn the secret of western power. They are therefore willing to be taught. This open attitude of mind gives the missionary an unparalleled opportunity; but how long will it last? It will be evident to China that Japan has learned the power of resistance, and she will the more naturally look to her for instruction. Japan may be liberal in her policy and still advise the open door, but it must be acknowledged that Japan is still in the main a non-Christian country, and that her teachers will not be preachers of the Gospel. For foreigners to gain the ear of China will probably be harder in the future than now; to mould their minds will be more difficult when the present plastic stage has passed. While no one can foresee the future, it may safely be said that the present opportunity for evangelizing China will never be surpassed, if ever equalled again.

To evangelize China means not only to bless China, but to bless the world. It is necessary for the sake of her own people, but also for the sake of those whom she will influence. In the past, China has been self-contained, and her religious and moral life has had little influence beyond her borders. In the future this will not be so. It is becoming less and less so every day. The very restrictions imposed upon Chinese immigration to America and Australia, and the humiliating conditions under which the coolie labors in South Africa, reveal the fear with which China's influence is considered. But during the recent St. Louis exposition the United States of America found it necessary to yield to China's threat of withdrawal unless the restrictions she sought to impose upon the Chinese exhibitors were removed. And China will more and more resent such unjust limitations. "Give the 426,000,000 Chinese the results of modern discovery and invention, and imagination falters. They have the territory; they have the resources; they have the population, and they are now acquiring the knowledge."

One who has labored long in and for China, and who is still in the field, has rightly said: "On account of its mass, its homogeneity, its high intellectual and moral qualities, its past history, its present and prospective relations to the whole world, the conversion of the Chinese people to Christianity is the most important aggressive enterprise now laid upon the Church of Christ."

Should not the stirring events in the Far East come as a call to each one of us to give ourselves more earnestly than ever to this great and holy work of evangelizing China? And how may this be done? The first thing certainly is by more prayer. All cannot go, but all can pray, and prayer is real missionary service. The Rev. S. D. Gordon, in his little book, "Quiet Talks on Prayer," says:—

"I can as really be touching hearts for God in far away India or China through prayer as though I were there. Not in as many ways as though there, but as truly. A man may go aside to-day, and shut his door, and as really spend a half-hour in China as though he were there in person. He may turn his key and be for a bit of time as potentially in China by the power of prayer as though there in actual bodily form. I say *potentially*. Of course not consciously present. But in the *power exerted upon men* he may be truly present at the objective point of his prayer."

If these suggestive words were only taken to heart, and if all Christians would thus daily engage in missionary service, the problem of China's evangelization would not be long unsolved. Such prayer would necessitate, on the part of some, the dedication of self to the work; and on the part of others, the more liberal giving of substance.

The revival in Wales is a proof of what God can and will do in answer to prayer. It is inspiring many with fresh hope for other parts of the Lord's vineyard. Shall we not heed the call from China, and the encouraging evidence of God's power in Wales, and give ourselves more earnestly to prayer and service for the needy land of China?

Wonderful Openings for the Gospel.

Of course, you know all about the great change that has been passing over China during the last few years. The troubles of 1900 were but another instance of the devil over-reaching himself. The openings for the Gospel in recent years have been most wonderful, and are so even now. The Word has indeed run and been glorified. As far as my own experience shows, one of the most gratifying features of the present movement is the number of fairly well educated people who now attend our classes and services. In previous years it was the common experience to preach to a congregation, the majority of whom were illiterate; but now, praise God, one is often refreshed by the sight of a number of men sitting before one and all provided with the Word, each reading in turn a passage from the precious Book.

I could write for hours about the glorious opportunities now presented to us missionaries in China. It is inexplicable to me—the unwillingness to come to the mission field manifested by so many who apparently could come. —*Extract from a letter.*

A Resume of the Work at Chang-teh for 1904.

BY MR. T. A. P. CLINTON

At the beginning of the year a division of the district hitherto under the supervision of Chang-teh was made; the northern half, including Shih-sheo and out-stations on the Hu-peh border, being formed into a separate district with headquarters and residence at Nan-chau. This gives satisfaction to both foreigners and natives, as they are brought into more direct relationship with one another. Chang-teh, as a base, was too far away, and pastoral visits, consequently, too few to be of any great influence.

While there is nothing of a startling nature to report in regard to the work, nevertheless, we have been much encouraged at the steadily growing attendance at the Sunday services. Our morning congregation is chiefly composed of Christians and enquirers, with a sprinkling of others more or less interested, and perhaps a few who have been drawn in by mere curiosity; the attention given and order maintained are both gratifying and helpful to the preacher. Our evening audience is rather a mixed one. With the exception of a few of the hottest days in mid-summer, every Sunday evening the street-chapel has been opened for an evangelistic service, and the crush there is sometimes to get in, testifies to the popularity of these meetings. Frequently there are some who linger for personal conversation, and oft-times we have felt they were not far from the Kingdom.

Photo by] A PAGODA. [*A. R. Saunders*
Built on the city wall at Yang-chau.

A mid-week evening class for instruction of enquirers has been held regularly, and the Saturday evening prayer meeting is a bright and well attended meeting.

Except on Sunday, the street-chapel has been opened daily from 10 a.m. to 4 p.m., and being well situated there is no difficulty in securing a fair audience at any time during these hours. In this way the Gospel has been widely proclaimed, and in our itinerations we have been not a little pleased to come across people with some knowledge of the Truth, acknowledged to have been derived from this source.

Bible, book and tract sales have been good, there being an increase in the sale of Bibles and New Testaments. We regard this as a healthy sign. Hitherto, the majority have been content with the possession of a Gospel or other fragment of Scripture, but the desire to be the possessor of the whole seems to indicate that a spirit of enquiry is abroad. The entrance of God's Word giveth light, and we earnestly desire that the thousands of Scripture portions and other Christian literature in circulation will, in the future, bring about good results.

In the early part of the year a house-to-house visitation was made, covering about one half of the city. We were treated with courtesy, and a large number of calendars, scriptures and tracts were sold. Frequently we were entertained in the reception halls of the rich, and the poor also received us. We have lived long enough in China not to be carried away with such polite treatment, but it certainly is more pleasant than in earlier years, when a scowl or an insult was almost all one expected. A marvellous change has come over the attitude of the people toward us, chiefly on account of a better understanding of our aims. The true students of the "new learning" are usually friendly, but there is an anti-foreign element, with a veneer of learning, whose arrogance is commensurate only with their ignorance, who have sought to influence public opinion against us through the issue of a series of "Tracts for the times" of highly anti-foreign feeling, but they have signally failed, and the publications being destitute of literary merit are not likely to survive.

Itinerations have been made into the country and good seed has been sown which we hope will yet produce an abundant harvest.

During the year six new members were received into the church by baptism. At a large public gathering they testified fearlessly to their fellow citizens, and a deep impression was made when two of the number, a gambler and an opium victim, told how the Lord had delivered them.

As in apostolic times, so in these days, we find contrary elements in the church, and it became our painful duty to exercise discipline, and suspend for one year the first baptized convert, on account of Yamen affairs and other things.

Men of high and low degree have been received into our guest-halls, and in pleasant social intercourse we have been able to explain more fully the object of our teaching. A large number of students have visited us and shown considerable interest in our book-room. Having received a donation from an Australian friend, we hope, before long, to have a well-equipped library.

In all our work we have been ably assisted by our evangelists, Mr. Li Cheng-ping and Mr. Li In-chang. The younger Mr. Li has shown considerable ability for preaching and we believe his life endorses all he says.

We are now about to enter upon the seventh year of permanent work in Hunan, and we lift up our hearts with gratitude to God for the great door of opportunity opened unto us.

Medical Mission Work in Yun-nan.

By **W. T. CLARK, M.D.**

AT the present time we are very busy on account of an examination that is going on in the city, which has brought between two and three thousand students in from the surrounding country, besides several thousand merchants, peddlers, etc. It is a rare thing to see the Ta-li Fu chapel crowded, but during the past week or ten days it has been crowded every evening by attentive listeners. It is very difficult for us to go to these people in their own homes, as they come from so many different places, from a few miles up to eight days' journey away, and so we welcome the present opportunity.

On medical days we have such crowds that we have to shut the door when the chapel is full, and tell those outside to wait until the next day. The last three dispensary days I have seen more patients than on any previous occasion, and the number of places represented, not including Ta-li, rose on the last day to twenty-two. You will see from this what a lot of places are being touched, and as the examination is still to continue for thirty days, those who have it in their hearts to attend the services will have sufficient opportunity to learn what the Gospel is. The students are all disciples of Confucius, and worship heaven and earth, and they are not always ready to admit that what we preach is the truth. There are some, however, who are ready to acknowledge that what we teach is good, but stop there. They never take a stand for Christ. It means a great deal to a student to break from the religion of his ancestors, as the majority of them have the hope of some day becoming officials, and it is practically impossible to be an official in China and not worship idols. From the Emperor on the throne down to the lowest official, they are all idolaters, and there are certain times in the year when they have to go to the temples to publicly worship idols. There are a few minor officials in Ta-li who are Mohammedans, and although worshipping idols is directly opposed to their teaching, rather than lose their position they submit. Some months ago my teacher showed some interest, and we had several long discussions on religion, and one day he asked me if a man could be a Christian and an official at the same time, and I had to tell him that he could not, under the present condition of things.

Photo by] A FIELD OF POPPIES. [Dr. W. T. Clark.
The flower from which is extracted "China's Woe."

The people of Ta-li Fu are the most hardened lot I have ever seen, and before the students came in I was more discouraged than I have been since my arrival in China. They seem to have entered into a compact to leave us alone, and if it were not for the medical days we would not be able to reach many people; but the Lord is using this means to bring many under the sound of the Gospel, and we are thankful indeed for this. On medical days we have all kinds and conditions of people come for medicine, and we are not always encouraged in our attempts to help them, as they are not willing to follow instructions, and many of them never come back, so we cannot follow up their cases. Another discouraging feature of the work is that they consult native doctors and try all kinds of remedies, then when the patient is at death's door they come for the medical missionary, and it is generally too late to do anything. Although there are some things to discourage us, yet there is plenty to encourage, and we know that many are being helped. Two weeks ago I operated upon a man from Chao-cheo, and when he was returning home to-day he brought me two boxes of cakes and sweet-meats, and insisted upon my accepting them. He evidently had suffered a great deal during the years he had been ill, as he told me he had died—I suppose he meant fainted—several times, and come to life again. He experienced immediate relief after the operation and his gratitude was very apparent. Another encouraging case was that of a woman who, when she first came, had to be carried by her son, but the third day after operating she was able to come by herself and is now quite well again.

Quite a number of lepers have been to the dispensary for medicine, but remedies are only palliative in this disease. The condition of these people is sad in the extreme, as most of them are beggars, and the position of a beggar who has good health is not an enviable one in China. There is no provision made for them here as there is in India, and they wander about the streets just as freely as any one else, and thus the disease is spread.

A few days ago a leper and a blind beggar came to the dispensary together, and they were pitiable objects. But I could do nothing for them but to give them some cash, which seemed to satisfy them. One day a leper from Meng-hua, who had been to hear the Gospel several times before, asked the gate-keeper whether I would be willing to cure him providing he joined the church.

I have sometimes wondered if something could not be done to relieve these sufferers, in the way of providing a refuge for them, but it would be something of an experiment at first. The main object, of course, would be to tell them of Jesus, who alone can cleanse from the leprosy of sin, but it would also ameliorate their present condition. There are many things left undone which we would like to do for these people, but we have no native helpers and our hands are more than full.

Just how long western Yun-nan, with its multitudes of people, is to remain with only one station we do not know, but we long to see something more being done for this needy field. The Tai Ho Hsien (Great Peace District) in which Ta-li is situated, is twenty-three miles long and about four wide, and is estimated to contain 100,000 people. If this is true of this small area, what about the multitudes which inhabit the hundreds of square miles of western Yun-nan? We have not been able to visit the twenty-two places already mentioned, from which the students have come, and many of these are large, busy towns. Men have come from several different places to ask us to come and visit their towns, but we could not go, as our hands are full here.

I can tell you of the need, with you the responsibility rests to pray the Lord of the harvest to thrust forth more laborers. Prayer is a mighty factor in mission work, and what we need for western Yun-nan is more workers. These will be given in answer to believing prayer, and you may have a real share in the work here if you are willing to lay hold of God in importunate prayer. As Aaron and Hur upheld the arms of Moses when Israel fought with Amalek, so it devolves upon you who remain at home to uphold, by believing prayer, the hands of those who are fighting the hosts of darkness in the very stronghold of Satan. We have no reason to be discouraged, for we are engaged in a cause that will ultimately triumph, and our reward will be, not according to results, but according to our labor. To-day we have the privilege of praying, of giving and of suffering, on behalf of the perishing multitudes; and if we do not improve it our loss will be an eternal one.

A Cheerful Giver.

Do you remember my telling you about an old Christian named U? He used to come here nearly every day and loved to repeat texts, hymns, the Commandments, and some of the Psalms. When he got the chance he would give them all at one sitting! Truly his delight was in the law of the Lord. One of his favorite texts was 1 John 3 : 2, and his favorite Psalm the 103rd.

A TRAVELLING LUNCH COUNTER.

Last Sunday, being the first Sunday in the month, the Christians gave their contributions. We were much touched at receiving sixty-one cash from Mr. U, who died last month. Although old and nearly blind, he always made a few pairs of straw sandals every month, to enable him to contribute to the Lord's work. He often came in with a few pairs in his hands, and asked us to pray that he might be able to sell them. The Lord answered prayer and enabled him to give thirty cash each month. Before he died he gave sixty-one cash to one of the Christians and asked him to give it for him on the next first Sunday of the month; also to get the money for a pair not yet paid for and give that. He evidently considered that all money made from the selling of the few pairs of sandals he was able to make belonged to the Lord. When asked once why he did not with the money buy something to eat he replied: "That would not do," and said, "Is not the Lord pleased to receive something from us?" He lived a consistent Christian life, and is now with Jesus whom he loved and longed to see.—*Extract from a letter from Miss Batterham.*

Time is but a moment, life a vapor, and all its enjoyments but empty bubbles and fleeting blasts of wind.—*Brainerd.*

Progress of the Work in Ho-nan's Capital.

BY MR. E. G. BEVIS

AGAIN it is my privilege to render an account of another year's work; and to record the Lord's gracious doings in our midst. Much of our labor in a new work like this, is that of seed sowing. But we trust it will bear fruit in the years to come. It is a joy to relate that definite progress has been made in the work, both in the city and district; and we have been enabled to open two new departments of work.

As affairs in the outside world are not without important relation to the work of God, we might take a glance at the condition of things around about us in this large city of Kai-feng Fu, the capital of Ho-nan province, which was for years so averse to the entrance of the Gospel. God, in His providence, often breaks down great barriers by influences from without, sparing the guilty ones in His long-suffering and grace; and there is no doubt that the events of 1900, and the presence of the fugitive court in this place, made a profound impression upon the officials and people, and opened the way for a comparatively easy entrance to the Gospel. It is notable, however, that the leader of the anti-foreign party among the gentry in 1900, afterwards ran about the streets, a madman.

Change is in the air in these days, in all departments of civil and military organization. In addition to the provincial university, for Chinese and western learning, established two years ago, intermediate and junior academies, after the same pattern, have been opened this year. A mint has been built near the arsenal outside the city, and the first Ho-nan coins are now being stamped. The Imperial Post Office has its central office here, with a resident foreign inspector; and the already excellent service is being constantly improved. Horse-couriers have recently been put on the main routes, bringing us within eight days of Peking, and also within eight days of Shanghai. There has been great activity among the military. The provincial forces have been consolidated, and new regiments have been organized, all under foreign regulation. The personnel is much superior to the former class, gambling and opium-smoking being forbidden. The first military academy under the new order was opened recently. The good fruits of this order of things appeared recently when a local rebellion in this district was promptly checked after one engagement. A good macadamized pavement has been laid on one street, as an experiment, and will doubtless soon be followed by others. The street police system instituted last year is constantly being extended, and better order is the result. A telephone system connects the principal yamens and the military camps. The Peking-Hankow railway line passes fifty miles west of this city, and a branch is soon to be constructed to this place. It will be noticed that these changes are very rapid; and we desire the earnest prayers of God's people that these outward changes may be accompanied by an equally rapid advance in spiritual things by the building up of the church, and the spreading of the Gospel. We are still the only mission represented here and need much reinforcement if this great work is to be accomplished. The spirit of the public in general is becoming more tolerant toward us, and active opposition is lessening. But we have reason to be much concerned in seeing the alertness of the people in material things, and the slackness of their pace in seeking after God and His Truth. We are still in the same rented premises, and have recently prepared further accommodation for the residence of Dr. and Mrs. Carr along with ourselves.

Our regular meetings have gone on without cessation throughout the year, and the average attendance at our morning worship is forty persons. We have a mid-week meeting for Bible study and prayer, every Wednesday, and Dr. Carr leads singing practice for half an hour before that service, giving a number of lessons in the Tonic Sol Fa. For reaching the masses in the city we engage in a periodical posting of sheet-tracts about the principal thoroughfares, and in street-preaching. In preparation for the latter we hold a short meeting at three o'clock Sunday afternoon, when one of the Christians speaks briefly on soul-winning, and afterwards one or two little bands go forth into different parts of the city to preach. In our church affairs we have reason to praise God, although there is no increase to report on within this year. Our three members have continued faithful, and have been willing to help bear the burdens of the work. They show an active interest in matters which come up for decision at our church meetings, and are ready to look after others of our flock who are in trouble or difficulty. There are a number of Christians from other parts who reside here in Kai-feng, who meet with us for communion, and their presence is a stimulus to our own Christians. The total of the gifts of the church to the Lord for the year is Taels 15.64 and includes the contributions of the enquirers. Thus they are able to bear the running expenses of the chapel, such as lighting, and tea for guests, heating guest-room in winter, etc.

We have at present enrolled as enquirers, thirteen men and nine women, and besides these a number who are of one or two years standing. Of the twenty-two enquirers, ten men and four women have *recently* become interested. Seven have applied for baptism, and a little later we expect to admit a number to the church.

With the coming of Mrs. Carr and Mrs. Bevis regular work among the women was commenced in September; and for this purpose rooms were fitted up off our second court-yard, to serve for guest-room and class-room. There is a women's class every Wednesday here, besides two regular meetings on Sunday. The average attendance at the latter is seventeen women. The ladies make visits twice a week to the homes of the women in different parts of the city, and Mrs. Bevis holds a meeting at the home of one of the enquirers every fortnight. Every day many women come and go in the guest-room, and numbers who come for medicine hear the Gospel at the same time. The way in which some of them grasp

Scripture truth, and repeat verses from memory, is gratifying. We trust God will choose many of them to be witnesses for Him in this dark place. There are five little girls enrolled who attend the meetings on Sunday, and one attends on Tuesday. Many women are afraid to come near the place, and many strange and ridiculous stories are circulated about us.

Only a brief summary can be given of the medical work under the supervision of Dr. Carr. Owing to his enforced absence, only seven months' actual work has been done here, but in that time much suffering has been relieved and many were brought under the sound of the Gospel. Medical days are Monday, Tuesday and Friday of each week. Each patient pays an entrance fee of fifty cash. They gather in the guest-room, and are conversed with about the Gospel while waiting for their turn to see the doctor. The total number of patients treated during 1904 was 1476. Those treated in the dispensary here number 1302 persons, beside 74 opium cases. Dr. Carr made 77 visits to patients in their homes, and performed 23 minor operations. These figures represent a large amount of labor as Dr. Carr sees each patient personally. Many patients are extremely grateful for the attention they know they could not possibly receive from native doctors, and they often bring small presents. Every time I go to the city of Chong-meo, a widow, a Mohammedan, always insists on sending a sumptuous meal, as an expression of her gratitude for the healing of her son of a large tumor two years ago. All the people there know about this case and follow me on the street asking me about their diseases. The influence of this work is far-reaching, and has done much towards giving us the general good reputation we have here in the city. Recently the chief officer of the military sent here for help in caring for a soldier who was severely wounded in the tax riots. I went and did what I could for the man, Dr. Carr being absent. The case is still under our care, and it has given us some opportunity to witness for the Master in the camp.

DR. AND MRS. A. L. SHAPLEIGH; BROOKS AND STEPHEN SHAPLEIGH

(See editorial note, page 36.)

Besides the city work we have constantly before us the evangelization of the large district round about us. In this I am still single-handed, so far as missionary help is concerned, but with the assistance of several native helpers, considerable ground has been covered. Of the sixteen walled cities in the prefecture of Kai-feng, eleven have been worked by ourselves during the past year; and we heartily thank God for enabling us to engage in this wide propagation of the Gospel. Much literature, consisting of scripture portions, booklets and tracts, has been sold on these journeys. Thus hundreds of individuals in these different places have been brought definitely under the Gospel message. I may mention that the colporteurs who assist in this work are supported by the British and Foreign Bible Society, which also supplies the scripture portions. In addition to our own work, Mr. Copp of the above-mentioned Society has made two visits to this city with several native colporteurs, and had very numerous sales of scriptures. We rejoice in this wide-spread sewing of the precious seed, and doubt not as to the future results of the living Word of God coming into the possession of so many in these regions of darkness and idolatry.

In conclusion, we praise and thank our blessed Master who has permitted us to labor on for another year, and we have every reason to be encouraged in the future. We ask for the earnest prayers of God's people that we may soon see a large ingathering of precious souls into the kingdom of our Lord Jesus Christ.

Tidings from the Provinces.

Notes of the China Inland Mission Tibet Band.

By **MR. CECIL POLHILL** in *At The Threshold.*

From Da-chien-lu, Mr. Sorenson writes: "The work is very encouraging, the meetings well attended, and the results of the Spirit's working are being manifested in various ways.

"It will be remembered that when we left Da-chien-lu in 1900, there were no enquirers and the work was not particularly encouraging, but when our brothers went back two years later, after the Boxer troubles, and re-opened the station, they found a great change in the state of affairs, so that in a few months' time one hundred and fifty names of enquirers were enrolled. The leading merchants of the place were friendly and proffered help. The king of the Tibetans showed great friendliness and gave our brothers the use of his summer palace at Li-tang for their holiday. The inhabitants of the large monastery quite near this town had hitherto shown themselves to be bitterly hostile. This is all so changed that there is now a wide opening for work there whenever the men are ready for it."

A few months ago Mr. Sorenson wrote of the first four baptisms. He says: "A few days ago we had again the joy of baptizing four men, just outside the city—at the first bridge. About thirty enquirers and friends gathered with us. A feast was spread on the banks of a little lake, and the church members, enquirers, and friends of the candidates were invited to spend the remainder of the day with us.

"Our little church numbers now eight —mostly business men who are trading with the Tibetans and consequently speak more or less of their language. May it not be God's plan to use some of these men in the evangelization of Tibet? One of our church members writes from Litang way, telling us about his endeavors to persuade his fellow-men to join him in worshipping the only true God.

"One does not want to speak too hastily about young converts, and yet there is something in the lives of these for which one cannot but praise God. It has more than once rejoiced my heart to see how one of the Christians (Mr. Ye), a very rich merchant, is bringing all his men to the meetings. Several of them are now candidates for baptism. Two of the men who were baptized last time had broken off opium. Other men are following their example.

"Sometimes the anxiety of this flock comes like a burden upon me, but it is always a comfort to know the work is the Lord's, and what we commit to Him, He is able to keep.

"The evening meetings are continued as before, and the only free evening I have, when not entertaining guests, is on Saturday. At the Wednesday prayer meeting, as many as eight or nine take part, leading in prayer. The Friday meetings for Bible study are well attended; also our weekly meetings at the preaching-shop."

Two evangelists are now employed in the work, one at a Chinese town, Lu-ting-chas, two days further down. One man has been baptized, and a few others are asking for baptism. The other evangelist is employed in the town of Da-chien-lu.

There are Chinese enquirers also at another small town, Mo-si-mien—two days' journey from Da-chien-lu. These enquirers have promised to give a shop for preaching, if a preacher can be sent.

The Christians at Da-chien-lu, as a result of Mr. Sorenson's exhortation, are making an effort to build their own church. At the last church meeting over 700 taels (about 383 dollars) had been subscribed from among the enquirers.

Mr. Sorenson had it laid on his mind to try some form of industrial work for reaching the Tibetans.

It will be remembered that, in addition to Mr. and Mrs. Sorenson, Mr. Moyes and Mr. Edgar were at Da-chien-lu. Mr. Edgar has been travelling in the district near Sung-pan, another Tibetan centre, further north, but more recently has been married and has taken up his residence at Kiang-ku, near Sung-pan.

Mr. Moyes has been on a journey with His British Majesty's Consul-General, Mr. Hosie, to Ba-tang.

Mrs. Sorenson is having a weekly class for girls, teaching them knitting, and spinning lessons were in contemplation. We have also news from our former fellow-workers, Mr. and Mrs. Amundsen. They have taken a house in Yun-nan Fu. The house has only three rooms but is very comfortable and has a large courtyard. Mrs. Amundsen will be much alone, as Mr. Amundsen will be taking long journeys amongst the Chinese and Tibetans on the borders.

Mrs. Amundsen tells of a Chinese woman, fifty years of age, whom she employs selling copies of the Word of God. She says this woman has a wonderful influence over people and brings many women to the services on Sunday. Mrs. Amundsen asks prayer for her conversion.

Shan-si.

PING-YANG FU. The past two months have been almost wholly taken up with visiting various stations away from home. The object in view was to attend the annual conferences at some stations, and also to hold Bible conferences of a week's duration each at three centres. This was a new departure, and I am thankful to say that in each case the meetings were attended with real blessing. At the three conferences the numbers were 25, 40, and 35 respectively. All seem anxious that if possible we should have these times of Bible study twice each year. As the friends pay for their own food and really work hard at the gatherings, I think there is much cause to praise God and take courage at this manifestation of interest, and would again beg for your renewed prayers both for the work that has been done and for the future classes.

The men's and women's opium refuges open here in ten days, already the girls' boarding school has an attendance of thirty, and I am busy with Bible teaching; so you can see that we are in the full swing of the winter's work.

Last Sunday with a few helpers I went out to the east suburb of this city and had a time of street preaching. As theatricals were in progress, we could get a good crowd. It was a lovely sunny afternoon and the road was full of folk hastening to be in time for the performance, which was held on a large platform in a temple courtyard. What a motley crowd it was! Beggars rubbed shoulders with well dressed young men from the Yamen; troops of gaily dressed young girls in silks, with painted faces, tottered down from their carts on the tiniest of bound feet, escorted by elderly dames. Then too there were vendors of all sorts of wares, bread sellers and men trading in sweet potatoes, peanuts, candy, and dates. We drew off to a quiet spot at the side and sang some hymns, as a means of attracting the people, and soon had a little crowd around us. How strange it was to hear the strains of "Jesus loves me" rising above the busy hum of this heathen crowd, and in between the verses to hear the yelling of the players with their shrill falsetto voices, and the crashing of their gongs and cymbals. I suppose few noises are more discordant than a Chinese theatre in full blast. We noticed one man, like ourselves on preaching bent, but what was his subject? He was an exhorter to good deeds and had a large chart displayed on the wall with the most vivid representations of the Bhuddist hells and the tortures that await the wicked. Here, exposed to the gaze of the crowd, were the most awful tortures it can enter into the mind of man to conceive. The man was a Bhuddist devotee, preaching the doctrine of good deeds as a means of salvation. We had a good opportunity of witnessing to the Truth and gave away a few tracts.

We live in a land where rampant vices abound, in the midst of a seething vortex of iniquity of which we know but little from the fact that we are foreigners; but what a glorious thing it is to see, as thank God we do see, souls coming out of death into life, out of darkness into light. To have any part in the training and development of the Divine life in these native Christians is most abundantly worth all it costs to be out here.—(*Rev.*) *W. P. Knight.*

Kuei-chau.

AN-SHUEN.—About twenty-five miles from the city of Au-shuen is a tiny hamlet on a mountain side, where we have a mission chapel. As often as possible one of our native helpers goes out to spend Sunday there, and once or twice a year we missionaries go to spend a few weeks. If you were to see the place, you would wonder, could we find much work to do in such a little hamlet, there being only some twenty huts in all in the village. But could you spend a Sunday with us there you would find the chapel well filled, often more than two hundred persons in the congregation. Such a congregation few of you have ever seen, composed principally of poor, dirty, wild-looking aborigines. Most of the people in that district belong to the Miao tribe, which is divided into clans, each with its own costume and dialect.

While we were there one day a band of about twenty men and boys arrived, having come to spend a few days with us to learn more of the Gospel. They had traveled six days over hill and dale to reach us, walking from daylight till dark, carrying their food, which was simply oatmeal. This they did not even cook, but ate it stirred up with cold water from the mountain springs. At night no roof sheltered them, they just lay down to sleep wherever the darkness found them. Too poor to rest in inns, or to buy other food than that they carried, still they undertook that long journey to the only place where they knew they would meet a foreign missionary.

On Sunday it is one long service, lasting about five hours. Preachers may tire and one succeed another, but the congregation sits on, and no one is heard to complain that the service is long.

Music they are very fond of, and learn to sing well. They will spend hours repeating hymns, often coming on week days to learn them. If a boarding school could be started there, we would have no lack of pupils who would gladly come to learn all we could teach them, and go home to teach others. If only we had the missionaries to take up such a work, God would surely provide the means. A refuge would also be needed to shelter the numbers who would come from faraway places to spend days or weeks in study. We have such a refuge here in Au-shuen, and have had sometimes from fifty to ninety guests at a time.

I have never seen a people more anxious to learn, yet how little is being done for these aboriginal tribes. God does not forget them, and we believe He will soon send His messenger to live and work among them. Though their own dialect is not understood by the Chinese, many of them can speak Mandarin, and thus we can work among them as among the ordinary Chinese.—(*Miss*) *Isabella Ross.*

Monthly Notes.

ARRIVALS.

Dec. 21st, at Shanghai, Dr. G. W. Guinness (returned), and Mr. H. G. Thompson, from England.

Dec. 25th, at Shanghai, Misses Ethel A. Potter and K. E. Cook, from Australia.

Feb. 24th, at New York, Mr. J. Hudson Taylor and Dr. and Mrs. Howard Taylor, from London.

DEPARTURES.

Dec. 31st, from Shanghai, Mr. Ebe Murray, for England.

Jan. 9th, from Shanghai, Miss Nora E. Fishe, for England.

Feb. 24th, from Tacoma, Mrs. J. M. Greene and Miss L. I. Weber (returning) for Shanghai.

BIRTHS.

Nov. 20th, at Hai-chau, Shan-si, to Mr. and Mrs. C. H. Tjader, a son (Karl Ivar Johannes).

Dec. 9th, at Sui-fu, Si-chuen, to Mr. and Mrs. A. H. Faers, a son, (John Cameron).

Dec. 13th, at Tai-chau, Cheh-kiang, to Dr. and Mrs. J. A. Anderson, a son, (William Quarrier).

Dec. 28th, at Chan-kia-keo, Ho-nan, to Mr. and Mrs. W. E. Shearer, a son (John Burt).

MARRIAGES.

Dec. 15th, Dr. W. Shackleton to Miss A. S. Knights, at Pao-ning, Si-chuen.

Dec. 17th, Mr. W. J. Hanna to Miss R. H. Wood, at Yun-nan Fu, Yun-nan.

Dec. 21st, Mr. T. A. P. Clinton to Miss E. Baller, at Chefoo.

Recent Baptisms.

KAN-SUH—	
Tsin-chau	7
Si-ning	3
SHEN-SI—Si-an Fu	1
Ing-kia-uei	1
Hsing-ping Hsien	7
Chen-kia-ku	6
SHAN-SI—	
Kuh-u and out-stations	11
HO-NAN—	
Ho-nan Fu	3
Si-nan and out-stations	6
Chen-chau	4
Kuang-chau and out-stations	50
SI-CHUEN—	
Chen-tu and out-stations	12
Sin-tien-tsi	3
Uan-hsien and out-stations	5
Kia-ting	9
Pao-ning and out-stations	55
Kwei-fu	10
KUEI-CHAU—	
Tsen-i Fu	1
Pang-hai	3
An-shuen	8
GAN-HWUY—	
Cheng-iang-kuan	2
Wu-hu and out-stations	9
Gan-king and out-stations	3
CHEH-KIANG—	
Wen-chau	11
Ning-hai	14
Song-iang and out-stations	6
HU-NAN—	
Chang-sha	21
	271
Previously reported	2,030
Total reported for 1904	2,301

Editorial Notes.

During the past two months, we have taken off a number of names from our CHINA'S MILLIONS and Prayer Union lists, where we had not heard from the persons represented for several years. In doing this we may have made more mistakes than we know of, and we trust if any of our friends are aware of any errors on our part, that they will advise us of it. It is our custom to send, if desired, a free copy of CHINA'S MILLIONS to all donors, and also, to any friend who is not a donor and is not able to pay for the paper, if they will but pray for us. To others we send the monthly copies of CHINA'S MILLIONS for fifty cents a year. We forward the Prayer Union Card and Letter for an extra twenty-five cents a year.

Those of us who must live and serve at home, do not need to conclude that there is nothing that we can do, of the direct sort, for the heathen, for God in His mercy to them and to us has brought such to our own doors. This is particularly true as related to the Chinese, for, as is well known, these people are to be found now in most of our American and Canadian cities. May God give us grace not to forget their presence, and the presence of other foreigners amongst us, and to serve them as we can. If any one desires to do this, and wishes to give people of different nationalities the printed Gospel in their own languages, he may secure cards containing Bible verses, from Mr. T. F. Wurts, of Germantown, Pa. If any one desires tracts, or the Gospels, or the New Testament in Chinese for distribution, he may secure these by addressing our offices, either at Philadelphia or Toronto.

Mrs. J. M. Greene and Miss L. I. Weber, who have been taking their furlough at home for about a year past, started upon their return to China in the latter part of February. They reported journeying mercies as far as Seattle, from which place they sailed upon February 24th. If all is well, they are now well on their way to Japan. We trust to advise our friends, in due time, of their safe arrival in China. Mrs. Greene and Miss Weber were greatly benefited, physically, by their sojourn at home, and they return to their work on the field with new courage and joy. We trust they will be remembered before the Lord in prayer.

We continue to hear good news of Mr. and Mrs. Helmer in China. Our friends have been "in journeyings oft," since reaching that land, having been travelling almost constantly. When last hearing from Mr. Helmer, they had just completed quite an extensive tour through the northern portion of the province of Cheh-kiang; and since then they have journeyed up the Yang-tsi River, and are now passing through the line of stations in the northern section of the province of Kiang-si. All this is giving our friends a splendid opportunity of seeing China and the Mission work of the country, for the parts visited are rather typical portions, standing, in a sense, for the whole. We are glad to add that Mr. Helmer has been greatly benefited, physically, by his sojourn in China, and that both he and his wife are proving to be great blessings to the missionaries wherever they go.

The cable this month has brought us heavy tidings. Three messages have been received, each announcing a death: the first, that of Dr. A. L. Shapleigh, the second, that of his son, Stephen Shapleigh, and the third, that of his remaining son, Brooks Shapleigh. All of these, with Mrs. Shapleigh, went out with Mr. and Mrs. Helmer, in November last, and all are the victims of that dread disease, smallpox. Few details have reached us yet, but we gather that our friends had gone from Shanghai to the Men's Training Home at Gan-king, that Dr. Shapleigh caught the disease in some way, and that the two children were thus stricken by it. What a mystery! Who shall understand or explain it? A ripe life taken in its prime, and at the beginning of what promised to be a very useful service in China. Two dear, bonny lads taken away and the wife and mother left husbandless and childless. We can only bow before God and exclaim: "It is the Lord; let Him do what seemeth Him good." May we not forget in our sympathy and prayers, poor, stricken Mrs. Shapleigh, and also the sorrowing relatives and friends at home. May God have tender mercy upon them, and grant them His comfort and peace.

It has been our joyful experience this month to welcome to New York and Germantown, Mr. Hudson Taylor and Dr. and Mrs. Howard Taylor. These beloved friends arrived at New York on February 24th, upon the S. S. "Baltic," and they were later the guests of Miss Huston at Germantown. The occasion of their visit in these parts, is a visit to China, which they are paying, for their own profit and in the interests of the Mission. Mr. Taylor has had such a visit in mind for some time past, but his state of health did not allow formerly, of his fulfilling his desires in this direction. More recently, in Switzerland, he became much stronger, and he was thus permitted to set forward to London. Here he was stricken down for a time with bronchitis, and the sickness proved a serious one. Nevertheless, the Lord strengthened him, and later, he set his face towards New York and Germantown. While in our midst, he steadily gained in strength, and, though he remained feeble, he was sufficiently strong to continue his journey across the American continent and the Pacific beyond. Our friends left Germantown on the 7th instant, and sailed from San Francisco upon the 18th. Dr. and Mrs. Taylor will keep with their father while he is journeying, and while he is in China, to care for him. We bespeak for all these friends, and particularly for beloved Mr. Taylor, the earnest intercessions of all our praying friends.

At the close of February, the new Germantown Home came into our possession, so that we were able to move into it before the first of the present month. Thus the first Prayer Meeting of the month was held in the new Home, and that service became one in which the Home was dedicated to the service of God for China. We deemed it a gracious providence that on such an occasion, Mr. Hudson Taylor and Dr. and Mrs. Howard Taylor could be present with us. Dr. and Mrs. Taylor gave addresses; and then Mr. Hudson Taylor asked that he might say a few words, which he did, with feebleness of utterance, and yet with old-time spiritual power. At the close of the meeting, the Rev. Charles R. Erdman gave an address and led in a dedicatory prayer. The whole meeting was full of pathos and power, the presence of Mr. Taylor lending unusual interest to the proceedings. We trust that God accepted the dedication to Himself of the Home, and that it will remain a place where His presence and glory may dwell and be revealed. We have chosen as the motto-text of the Home—a text which, as in the Toronto Home, hangs in the hall—the words from the prophecy of Ezekiel: "This is the law of the house; . . the whole limit thereof round about shall be most holy; behold this is the law of the house."

CHINA'S MILLIONS

Guidance.

BY REV. CHARLES R. ERDMAN.

THE supreme importance of the question cannot be overestimated; for to do the will of God perfectly, to live within that will completely, is the highest possible ideal of life. In his "Life of Mr. Gladstone," Mr. Morley quotes from the letter in which the great statesman dwells upon the line from Dante: "*In la sua voluntade e nostra pace*" . . . . and in this connection remarks, "The final state which we are to contemplate with hope, and seek by discipline, is that in which our will shall be one with the will of God, not merely shall submit to it, not merely shall follow after it, but shall live and move with it." Surely nothing is more to be desired than to know in daily and practical experience "the good and acceptable and perfect will of God."

It is only reasonable to expect, therefore, that God will provide some means of making His will known. It is inconceivable that He should have provided a condition for true living which cannot be fulfilled. He would never have founded our hope of truest life upon an unsubstantial dream. There must be a reality in the thought of divine guidance. When, therefore, we turn to read the history of the people of God, as recorded for us in the Old Testament Scriptures, we are not surprised to learn that as soon as Israel starts upon its wilderness journey, there appears a pillar of cloud and of fire to guide the people upon their way. While such a provision was made for the moving host, we read of special means of guidance being granted to individuals,—dreams and visions, Urim, and the casting of lots. The practical question is: what corresponds to the cloud or vision for the people of God to-day? *How can we know the will of God?*

First of all, we may answer, that God grants us guidance by His *Word* and His *Spirit*. It is quite obvious that one who is best acquainted with the Word of God is the one who will understand most perfectly the will of God. The Bible contains the revelation of God's dealings with Man. It is filled with examples of human experience which correspond to every phase of modern life. It contains examples, and precepts, and promises, which furnish light upon all the duties and perplexities of life. It is even more true of the completed revelation than of the Book which the Psalmist knew: "God's Word is a lamp to our feet and a light to our path." In guiding the people of God, the Book of God may correspond in our thought to the pillar of cloud which guided the people of old. We remember, however, that the cloud could guide, not because of its luminous splendor, but because it was moved and impelled by the divine Presence which dwelt within, and which used the cloud as a chariot of flame.

"In His will is our peace." So too, we may well be reminded, the Word of God has no power in itself, excepting as it is used by the Spirit of God. It is His special instrument. It is the means whereby He gives to us guidance and light. It is, after all, a living, present, personal Spirit, who leads us on our way. We must learn to depend upon Him more confidently, and to look for His guidance more continually. So true is this, that to be guided by Him is the distinguishing characteristic of the followers of Christ,—"For as many as are led by the Spirit of God, they are the children of God."

So much for life in general, for our daily walk, and continual experience; but what concerns us more especially is to learn how we can be guided in specific instances, in definite cases which perplex and trouble us, and for which we must find some immediate solution and answer. How, in such cases, can we know the will of God? We would reply that *prayer* is the recourse which the people of God have, in all ages, found of unfailing power. We mention this first of all in reference to these specific instances, because it follows on most naturally from the general suggestion as to God's Spirit and God's Word; for prayer should be an habitual experience of life, and if it is our daily practice, it will surely be our refuge in times of special need. We are only emphasizing here the wisdom of definite prayer for special guidance in specific cases. It is recorded of Sir Henry Lawrence that the native soldiers, at the time of the Lucknow mutiny, used to say that "when Sir Henry looked up to heaven twice, and looked once down to earth, and then stroked his beard, he knew what to do." George Müller, when nearly ninety years of age, gave as his testimony that during the previous seventy years of his life he never once sincerely and patiently asked to know the will of God without always having been directed rightly. But he himself confessed, also, that if he was not honest with himself and willing to have God's will done, he made great mistakes. When Paul had seen the vision on his way to Damascus, when he had fallen to the ground and cried: "What wilt Thou have me to do?" we find him in Damascus during these days of darkness, spending his time in prayer. No wonder that God sent a messenger to open his eyes. Let us

TORONTO, APRIL, 1905.

pray in faith, believing that the light we need shall surely come.

The experience of Paul, as he falls in self-surrender, like the confession of George Müller, reminds us of another condition of guidance. It is *submission* to the will of God. Even as we pray, we must be willing to have His will done. In one of his early addresses Henry Drummond speaks of obedience as being a telescope, by which we can peer into the heavenly mystery of God's perfect will. We may regard it also as a point of vantage; a mountain-top, from which the path may ever be clear before us, leading down into the valley, and across the plain, and onward to the city of our hope. We should be careful here, when we come to a place where paths diverge, not to decide hastily that the difficult way is God's way, nor yet to determine that either way is our own way. We are to stand where we can honestly say, "Thy will be done," "What wilt Thou have me to do?" and then the clouds will drift away and we shall see with clearer vision.

When we have turned to God in such true submission, let us not hesitate to seek counsel of earthly *friends*. They will differ much in their opinions and in their advice; yet this very difference suggests that a different point of view will likewise exist between ourselves and any chosen friend, so that his suggestion may compel us to look upon the problem in an altogether different light. Another may have exactly the facts which we need to know, and in accordance with which our decision is definite and our path plain. That is a beautiful picture in the life of Paul, when in his darkness and in his loneliness a messenger comes whom God has chosen and sent;—when the words fall upon his ears, and at the touch of Ananias' hand scales fall from his blinded eyes, and he sees clearly. It is a parable for us. It tells how, again and again, the word of another Ananias has come to bring deliverance and light to a troubled child of God. We are not to despise the value of Christian counsel.

Then, too, we are carefully to consider the *providences* of God. There are often facts in our circumstances which, if duly weighed, would determine our course for us. We are to look to God, and to look to our friends, but we are not to overlook the facts with which we are concerned. We may need a caution here, however, for it is a habit with some people to create for themselves what we may call artificial providences. They draw lots, or toss up a coin, or agree with themselves upon some arbitrary sign, totally disconnected with the problem in hand. We should not expect the blessing of God upon such irrational methods of determining the course in life. The casting of the lot was a sacred institution in the history of Israel. It was even resorted to after the resurrection of Christ. But it seems to be a parable and a suggestion to us, that we read of it no more after the pentecostal manifestation of the Holy Ghost. In the life of George Müller we read how, on two occasions, he resorted to lot, and how in both instances he was wrongly led.

We are not, therefore, to trust in the seeming direction of such artificial providences, but as rational Christians we are carefully to consider all the circumstances and the facts which are presented to us, and are then to form our rational conclusion. It is this matter of *decision* upon which we may do well to dwell. Many of us forget this peculiar prerogative and faculty of the human soul. Nothing more wonderful is ours than just this power of decision We should learn to exercise it. We should not wait for the audible voice. We should not always be tarrying for some more definite word; but when we have secured all possible light, and have laid the matter before the Lord, we should then determine either to move or to stand still. A learned judge once said: "Few cases are worth spending much time over; the great thing is to have them decided on any acceptable principle and gotten out of the way." Unless we see the path before us let us not go forward; but if it is marked, even with but little distinctness, let us not hesitate, but follow on, trusting that guidance will ever become more definite and clear.

It will so become, if we observe one last condition which may be suggested, namely, that of *perseverance*. We should not readily be turned back when once the decision has been made. In one of his inimitable essays, Addison, in speaking of questions of faith, declares that when once a decision has been reached, it should not again be called in question, even though we may not remember the arguments by which the decision was made. It is equally good advice in matters of practice. When once a determination has been reached, let us not then call that determination into question, either because of difficulties which may arise or because of adverse criticism of friends. Let us go forward with confidence, and we shall find that the next step will appear more plain, and that the light will increase. Let us, in all our experiences, come to depend more and more upon the leading of our Lord, observing such suggestions as have been made, but above all else, putting our faith in Him who will surely guide us, and bring us closer to Him as we seek to know and do His will.

There is a legend of a mediæval monk, who dreamed that he was lost in the blinding storm; but he descried footprints in the snow, and even though he was bare-foot he followed these footprints without distress, and found to his joy that they were becoming ever more and more distinct, until a sudden turn in the pathway brought him in view of a beautiful chapel, within which, as he entered, he caught a glimpse of his Guide, and as he drew near he looked into His face and saw it to be the countenance of his Master and his Lord, while about him were the faces of his friends.

Genuine Christianity.

Christianity is not a voice in the wilderness but a life in the world; it is not an idea in the air but feet on the ground going God's way. . . Fidelity to duty is its root and branch. Nothing we can say to the Lord, no calling Him by great or dear names, can take the place of the plain doing of His will. We may cry out about the beauty of eating bread with Him in His kingdom, but it is wasted breath and a rootless hope unless we plow and plant in His kingdom here. . . . There is no substitute for plain every-day goodness.—*M. D. Babcock.*

A Visit to the Mission Stations in Cheh-kiang.*

BY MR. J. S. HELMER.

SHANGHAI, Jan. 9th.—After a little more than a week's stay in Shanghai, with beautiful bright weather, we are starting off in the rain for Ning-po to make a little circuit in Cheh-kiang. We are on the steamer "Pekin," leaving at 5 p.m. and due at Ning-po early to-morrow morning. We have a fine large stateroom, about twelve feet square, finely fitted up and most comfortable. There are few passengers on board and the boy has just opened the door into the adjoining room of the same size as the one we have, saying that we may have the two connecting rooms. We are bearing our hardships patiently!

Jan. 10th.—We were met at Ning-po by Mr. Palmer and Mr. McRoberts, who came on board at about half-past seven o'clock and conducted us to the C. I. M. Home, which is occupied by Mr. and Mrs. Palmer. Here we were on historic ground. This house is the one which was occupied by Dr. Parker as a hospital and turned over by him to Mr. Hudson Taylor in 1859, for nine months, while the doctor was called away after the death of his wife, necessitating the taking of his children home.

After breakfast Mr. and Mrs. Palmer conducted us through the city gate into the city and along the narrowest and dirtiest streets we had yet seen. Near what are called the Sun and Moon Lakes—small bodies of water within the city—we came to the Wu-gyiao-deo (Lake Head Street) chapel and the house which was Mr. Taylor's home in 1856, and which has been called "the cradle of the Mission." The chapel has been enlarged since Mr. Taylor occupied it, the stairway in the rear having been removed to the outside. Going up-stairs we saw the room occupied by Mr. Taylor in those early days, and subsequently by Mr. Meadows, who is now superintendent of the C. I. M. work in the province of Cheh-kiang. Mrs. Helmer took a photograph of this room, but on account of its being so small she could not get more than one side and corner, showing the peculiar old door with its long wooden bolt or bar running across its full width. The building is said to be about two hundred years old. Native Evangelist Wang Dzing-tai lives there and has charge of the chapel. There is also in connection with this chapel a self-supporting evangelist, Ngloh-san, who is a valued worker. He is a dyer, and foreman of dye works, through which we were shown. This man is much respected by the Chinese and is allowed by his employers to keep the Lord's Day. They objected to this at first, but he was so valuable that they finally yielded and gave him his worship day.

Photo by] [*C. Thomson.*

FISHING WITH CORMORANTS ON CANAL IN CHEH-KIANG.

The fishers stand with their baskets on long bamboo rafts which are propelled by bamboo poles. The cormorants dive into the water and bring up the fish, which the fisherman puts into his basket.

(Opium poppy plants in foreground. Farm-house in background surrounded by growing bamboo fence and moat.)

Feng-hua, Jan. 11th.—We left Ning-po about seven o'clock last night for this place. We started in the canal, and in the middle of the night came to the place where we were to enter the river. Our boat was there drawn up an incline from the canal by a windlass, and was shot down the other side into the river. Imagine the sensation of being shot down a mud bank into the water in a boat about thirty feet long, amid the noise that a lot of Chinese are capable of making.

We arrived at Nain-du, six miles from Feng-hua, at about five o'clock in the morning. This was as far as our boat could go, on account of low water, so we rolled up our beds and took chairs to Mr. McRoberts' station. The chairs are made entirely of bamboo, and are very comfortable, besides being very light. We had three chairs and two coolies with baggage, and ahead of us there must have been a hundred coolies with their burdens stringing along the road, which is a path through rice fields and along the river bank, just wide enough for two persons to pass.

Soon after entering the city gate at Feng-hua we were in front of the C. I. M. premises and were ready for the nice breakfast Mr. McRoberts' cook had prepared for us. The Mission has quite large premises here. There is a chapel fronting on the street, which has seating capacity for about one hundred, and could be made to accommodate two hundred. There is another building in the rear in which the evangelist lives, and it is also used for natives when conferences are being held. The evangelist, Feng Sih-wi, is a son of Feng Neng-kuei the basket-maker, who was evangelist with Mr. Taylor in the early days of the Mission, and who is mentioned in "The Story of the C. I. M." This Feng-hua evangelist is an excellent worker. He has a very attractive face which lights up as he speaks. We were interested in hearing him lead morning prayers. We could not understand one word of his exposition of Scripture or of his prayer, but we could see and feel that he was a man of spiritual power. The Feng-hua church has only twelve members, two of whom were added last year, but the work is promising, and Mr. McRoberts, who is here alone at present, is praying and working for larger results. The attendance at the Sunday service is very good, and usually a dozen or fifteen women are in the congregation, though there is no one to do any personal work among them.

---

*Extracts from Diary.

Photo by] IDOLS ON ONE SIDE OF A TEMPLE IN CHEH-KIANG. [*B. W. Upward.*

Jan. 12th.—Last night we were told on retiring not to be distressed if we heard the firing of guns in the street in front of the house in the night, and that there would be a night-watchman around two or three times before morning, sounding his gong. As it was a rainy night the soldiers did not come, but left us to the mercy of the robbers. The night-watchman however came around with his gong, probably because it is near the Chinese New Year, when he will expect to be paid for his faithful warning to all robbers that he is abroad, so they can keep out of his way.

Jan. 13th.—It rained all of last night and we were doubtful about going on this morning towards Ning-hai, but the rain ceased at about ten o'clock and we ordered the chairs, which came at noon, and after the usual talking and delaying by the coolies we started. We had not gone more than a quarter of a mile and were just outside the city gate, when the chair-bearers all stopped to eat their rice. This finished, and one of my bearers, a poor opium-smoker, having been exchanged for a better one, we started on our way once more. The scenery was beautiful even in winter, and we could imagine something of what it must be in summer when the hills are clothed with verdure. The bamboo groves are beautiful in winter and form quite a contrast to the dark green of the pines. There are no isolated houses in the country. The people all live in villages and go out to work their fields of rice and poppies. In one of these villages we stopped and took our lunch at a little shop with a crowd of people gazing at us with all their eyes. Here too, we had our first experiences of eating with pigs and chickens running about under our table. The place where we lunched is kept by a member of the Feng-hua church.

We arrived at Si-tien, an out-station of the C. I. M., about fifty li (17 miles) from Feng-hua, at 6 p.m. The house here is occupied by native evangelist Ng Hao-feh. This man was at one time a Taoist priest and an opium-smoker. He even sold his children for opium, but by the grace of God he is now one of the most valued evangelists in the district of Feng-hua. Upon arrival at the house our chairs were carried into the court and we were shown to an upstairs room. In a few moments a bowl of hot water and a towel were brought to us, and a little later they brought our supper of rice, fish, potatoes and oysters, with chopsticks. We had our own bread and butter, knives, forks and spoons, so we were not dependent upon the chopsticks. In the morning we were up at six o'clock to get an early start for Ning-hai, but it was past eight o'clock before we were on our way. Our road was mostly through the valley and quite level. The roadway here is five or six feet wide, with two or three feet of cobblestone pavement in the centre. The roads wind around through the rice fields so that the distance is fully one-third more than if travelling in a direct line. Either they respect the rights of every man's boundary to his rice field or they are trying to hinder the evil spirits in following them. The spirits are supposed to be able to travel only in a straight line. We saw many straw-stacks built on trees, high enough from the ground to protect from animals. The road is traversed by large numbers of coolies carrying burdens, this being the only means used for transferring goods across the country. They carry stone, paper, vegetables, chickens, pigs, and almost every imaginable thing, suspended from their bamboo poles. The fields are largely planted with wheat at this time of the year. It is harvested before the time for planting the rice and opium crops. The wheat is planted in hills and rows, not sown broadcast, so that they can fertilize and cultivate it as it is growing.

We see graves by the hundreds and thousands. In some places the coffin is covered with earth that forms a mound over it. In other places the coffin is placed on the ground and straw is placed on it, a little fresh straw being added each year. The graves are placed in what are supposed to be lucky places, and may be located in the middle of a rice field or on a hilltop, wherever they find a lucky spot. It is an awful and a sad thought that nearly all of these graves represent so many souls having gone into eternity Christless, having never heard the Gospel. How many are every day passing away in this dark land without a knowledge of Christ!

When we arrived at Ning-hai, at about two o'clock, the native evangelist, Mr. Liu, saw us and ran into the house to give the news. Soon we were met by Miss Bennett and Miss Funk, and were most warmly welcomed. On account of the delay in reaching Ning-hai they had almost given us up. Mr. McLeod was away and Mrs. McLeod not well. After they had given us dinner we visited until evening, when we were all invited to a betrothal feast given by Mr. Woo, the teacher, who had just become engaged to a Christian girl. There were fourteen different dishes to be eaten with chopsticks. By observing what others did we succeeded in getting through the meal very well.

We were glad to see Mr. Doherty, who arrived about two hours later than we did.

January 15th.—This morning we attended service in the chapel, which is nice and large, and is said to be the best one in the province. There were about one hundred and fifty present. Mr. Doherty preached from Rom. 2 : 3, and although we could not understand anything, we could see by the fixed attention of the people that his words took deep hold upon them. The evangelist's wife played the organ, and the singing was not only hearty but good for China. The men and the women have their Sunday schools in different places and after their separate sessions they came to the chapel for an address, which I was asked to give. Mr. Doherty interpreted and I found it quite easy to speak with such a fluent man as Mr. Doherty to interpret. It was such an unexpected privilege to preach the Gospel even for once in China.

Among the Aborigines at Pang-hai.

BY MR. CHARLES CHENERY.

IT is a great pleasure to be able to give you a little information regarding the work among the aborigines in Pang-hai district. Pang-hai must not be thought of as the place in which the aborigine work centres, but as the place where the missionary resides, and from which the villages are worked. The small rented house which we occupy is just one of many which surround it. There is no garden back or front, no quiet or seclusion. The enquirers sleep on my dining-room floor, use my utensils for cooking, etc. A Chinese helper, the caretaker, and a personal servant all live in this same house, and in addition all the meetings are held here.

The work in Pang-hai village during the past few months has been most encouraging. At first, many came to see me who said they wished to become church-members, but after a little enquiry it was found that what they really wanted was help in lawsuits. But this class of people has almost ceased to come, and in their place others who are interested in the Gospel are visiting us. Quite a large number of the villagers come to morning prayers and evening services. I am pleased to say that a few women are coming also, but in the absence of a lady no personal work can be done among them.

Mr. S. R. Clarke paid a visit to this station during November, and it was characterized by three baptisms, two marriages and the first public observance of the Lord's Supper in Pang-hai.

The baptisms (two Miao and one Chinese) are a source of joy to us, because they show that a real work of grace has begun. The two Miao came from a village three miles from Pang-hai, and have been enquirers for a long time. One is thirty-one years of age and the other over fifty. The Chinese is forty-five years of age and has been an enquirer for about two years. He is an example of what the grace of God can do for a man. When I first met him he was a confirmed opium-smoker, having used the opium for twenty-nine years. He took treatment for one month and was cured of his terrible craving. From the first he has shown by his life that he was in earnest in seeking after the Truth. He first gave up opium, then wine and then tobacco. In addition he has learned to read very well indeed. In fact no one would recognize in him the dirty, dissipated opium-smoker that he once was. His late master did all in his power to prevent him from coming to hear the Gospel, but did not succeed. He himself says that he came first of all for fun, but that the Gospel laid hold of him so strongly that in spite of his master giving him all the opium he wanted to smoke, he could not keep away. So we praise God for another who is not only saved from his opium, but has also put his trust in the Lord Jesus Christ.

Mr. Clarke and I paid a visit to a few villages and saw much that encouraged us. Some of the enquirers are very well informed, and, will soon be ready for baptism. Everywhere a deep interest was shown, and the people expressed their willingness to learn, if we would but come and teach them. At present we have two Miao helpers, who visit the villages, and also a Chinese helper for the Chinese in Kai-li and Tsong-an-chiang, where Mr. Fleming was murdered. People whose villages are two days distant are beseeching us to go to them. We praise God for the open door and look to Him to send others for this work.

"The Church in the House" at Changsha.*

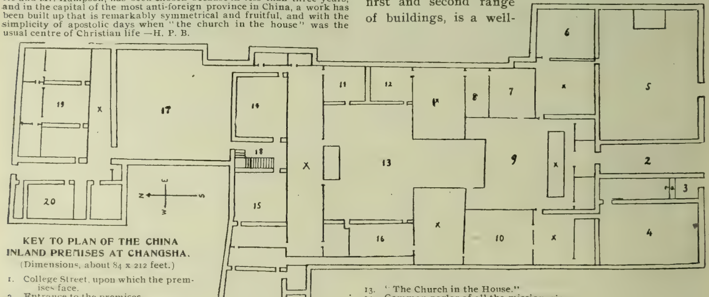
BY HARLAN P. BEACH, F.R.G.S., NEW YORK,

Educational Secretary of the Student Volunteer Movement.

IMAGINE yourself in the cleanest and one of the best built cities in China, whose inhabitants look westward up the mountain-side to a rude stone structure sheltering one of the oldest inscriptions in the empire, the Tablet of the Great Yü, reputed to have reigned more than two hundred years before the traditional date of Abraham, and who won his throne in consequence of having been a Chinese Noah, the savior of the people from an awful inundation of that early time. While Yü doubtless did not perform his herculean labors in that part of the empire, the ancient tadpole characters of the inscription give that impression, and the people in general possess something akin to the pride of American *élite*. At the foot of this mountain is one of the oldest and most famous of Confucian colleges, antedating the great universities of England. Heirs of such an antiquity, and with the reputation of having supplied China with far more than their proportion of officials and famous scholars, it is not surprising that the Hunanese refused to admit trade and the Gospel into the province until within four years, though beginnings had been made before 1900.

Dr. Frank Keller, the founder of this mission, after being persecuted almost to death at a city to the south-east of Changsha, entered the provincial capital in 1901, being the first foreigner to gain permanent foothold within the walls. Providentially he rendered medical assistance to influential officials, one of whom immediately secured for him temporary premises, and their endorsement and the grip that medicine and Christian love gained upon the people soon made it possible for him to secure permanent buildings, which he and his colleagues have made into a most complete plant for the varied activities of the mission.

Let the reader again imagine himself near the south gate of Changsha, on College Street, about fifteen minutes' walk from the steamer landing. Many of the residences on this street belong to well-to-do families, and the mission compound is simply an adaptation to church uses of one of these courts, with its ranges of buildings running parallel to the street. On the right of the great central gateway is a chapel capable of accommodating as many as three hundred, who hear the Gospel preached by missionaries or earnest native helpers. On the opposite side of the great gate is a bookroom, supplied with an abundance of tracts, Bibles and Scripture portions, as well as with scientific works and other productions of the presses of Shanghai, and presided over by a scholarly Chinese, who is a local encyclopedia concerning matters Christian and Occidental, and who regards it all as a bait to catch those who incline to literature. Farther back, and adjoining the book-room, is a day school for boys and girls, in which western learning, and even English, are taught to as wide-awake a company of boys and girls as you can find in China. Rooms for inquirers and for the gate-keeper fill the remaining buildings of this first range. On the east side of the court, lying between the first and second range of buildings, is a well-



KEY TO PLAN OF THE CHINA INLAND PREMISES AT CHANGSHA.

(Dimensions, about 84 x 212 feet.)

1. College Street, upon which the premises face.
2. Entrance to the premises.
3. Bookstore; *a*, counter running across it.
4. Day-school room for boys and girls.
5. Street Chapel accommodating 300.
6. Reading-room for Chinese, especially young scholars.
7. Guest-hall for gentlemen callers.
8. Native pastor's study
9. Vestibule of church and shelter for guests' sedan-chairs.
10. Room for daily prayers and church prayer-meetings.
11, 12. Studies of the two foreign pastors.
13. "The Church in the House."
14. Common parlor of all the missionaries.
15. Dining-room of all the missionaries.
16. Guest-hall for the women.
17. Open courtyard, turfed and containing palms and flowers.
18. Hall and stairway leading to the sleeping-rooms of the missionaries.
19. Rooms for the native pastor's family.
20. Room for entertaining native Christians from outside the city.
21. The back street on the north of the premises.

xxxxxxx. Spaces open to the sky. Other portions of the premises, except the plot marked 17, are under roof. The plan illustrates the labyrinthine character of well-to-do homes in Central China.

---

*A tour of mission fields presents so many examples of superlative work that to single out for special description that of any one station or mission may seem to suggest that other work is less worth describing. In selecting the station of the China Inland Mission at Changsha, in the heart of China, such an implication is especially to be deplored, since all of the missions located in that capital are worthy of warm commendation. The work established by Dr. Frank A. Keller and his associates, Dr. Barrie and Mr. Hampson, has been chosen because in less than three years, and in the capital of the most anti-foreign province in China, a work has been built up that is remarkably symmetrical and fruitful, and with the simplicity of apostolic days when "the church in the house" was the usual centre of Christian life —H. P. B.

stocked reading room, which has visitors most of the day —young scholars and sometimes older literati, who desire to come in contact with those who can answer the thousand questions that arise in the mind of New China, or to read in quietness secular and religious periodicals. At the left, in the second range of buildings, is a guest-hall, just such as one sees in the best homes; and here, in surroundings which are perfectly familiar to well-bred gentlemen, they and officials are received as politely as in any most ceremonious home of wealth. An addition to the usual China guest-hall is a neat case containing Christian books, concerning which visitors naturally inquire, thus making it easy for the missionaries to turn conversation into Christian channels. Corresponding to the guest-hall at the western end of this range is the prayer-hall, where each morning, except Sunday, some fifty men, women and children gather for prayers—not formal prayers with which we are familiar, but a most helpful three-quarters of an hour spent in joint study of a carefully prepared passage of Scripture, in prayer, and in singing. So highly is this service enjoyed that not a few who are employed in shops arrange for absence an hour each morning, working later at night in compensation.

DR. BARRIE. DR. KELLER.
MRS. BARRIE. MR. HAMPSON. MRS. KELLER.

The central range of buildings is literally "the church in the house"; for the church occupies most of the lower floor of that range, as well as a traverse hall, which thus constitutes a sort of nave. Every Sunday finds this building crowded for the afternoon and second morning service, while the first morning meeting is a most interesting and helpful communion service. Though the missionaries or helpers preside, all those present have a part in the service, and some of the thoughts that find expression would bless Christians the world round. Individual cups were used—native wine-cups in trays—which each communicant arose to receive. The Sunday morning service is a marvellous adaptation of the Gospel to the two classes of hearers represented—some of them well acquainted with Christian truth, and others hearing the teachings for the first time. Older Christians, of dignified bearing, see to it that raw heathen make no disturbance, and so it happens that the audience lacks the riotous character of many such gatherings in newly opened fields. One sermon that the writer heard there was a most powerful and interesting object-lesson, illustrated by a clock, Chinese characters, etc. The afternoon church service has mainly in view the instruction of those who are ignorant of the Gospel, and is generally conducted by a former well-known "wind-and-water doctor," or geomancer, now one of their earnest preachers. His wide reputation and prominence in conservative reform circles attract large audiences, who are delighted with his learning as well as with the fascinating way in which he presents the new truths of Christianity.

On the east side of the church room are the studies of two of the missionaries, who are ready at all times, when at home, to receive private inquirers who would not permit themselves to be seen in the more public guest-hall. West of the church room is the women's guest hall, where ladies of rank, as well as poorer members of the congregation, are received, and where various every-day classes and meetings are held for them.

The next range of buildings, across a narrow court, is occupied by the missionaries. A hallway with stairs to the second floor, where the bedrooms are located, is in the centre. At the right are two connecting rooms furnished with a piano and other furniture such as one sees in parlors at home, and at the left is the dining-room with kitchen beyond. This communal dining-room has in one corner a table well supplied with the best American and English periodicals, both secular and religious, which any of the missionaries may come in and read at their pleasure. Back of the parlor is a beautiful piece of turf, dotted with flowers, palms and vines. The last range of buildings is occupied by Dr. Keller's friend and co-worker, Pastor Li, and is also used for foreign guests.

It is interesting to notice how the members of this united family spend their time. The rising hour is half-past six; breakfast comes precisely at seven, for exact punctuality is a rule of the house. After breakfast follows an hour for personal Bible study and prayer. Then comes the daily prayer service already mentioned. The work of the station occupies the morning, afternoon and evening. In the midst of the day, however, comes a blessed half-hour, when the missionaries gather in the drawing-room for united Bible reading, song and intercession for fellow-missionaries. One of the company is appointed for each week to make a special study of the book of the Bible that is being read, and the results of the work are given in the form of a helpful exposition. This hour is the most dynamic in the day.

The duties of each member of the missionary circle are carefully allotted, and the day's programme is faithfully carried out. It is in this respect, and particularly in the matter of absolute punctuality, which the writer has not seen elsewhere, that the work of this station is so unique. The native helpers are held as strictly responsible as are the foreigners, to the definite and prompt fulfilment of allotted duties; and an attempt is made, with some degree of success, to enlist every Christian, even the most humble, in Christian service.

Outside this "church in the house" much is done. The hospital, half-a-mile away, is the centre of important medical and evangelistic effort, and the work of itineration is widespread, methodical and unusually fruitful for a new field. So contagious is the example of their foreign leaders that, of their own accord, the Chinese Christians have established a chapel in the south suburb, and hold services there of great power. They have also established prayer-meetings in heathen homes, which thus early have been the means of bringing some into the church-membership.

SOME OF THE RESULTS.

Some of the results that have come from less than three years' work in a most hostile and anti-foreign city are worth noting.

(1) Officials and persons of rank and importance have become exceedingly friendly, and not a few of them come in their chairs to classes and services at the compound. Even the son and daughter of Chou Han, a man who for years was the most pronounced leader of the anti-foreign faction, and the instigator of riots not a few, and who is now imprisoned because of his crimes, are visitors at the mission. This prominent woman has started a school for ladies of rank, in which western learning is taught, as in the use of the sewing machine, and even English, to teach which latter branch she desires to secure one of the mission ladies. A Manchu lady of rank is an habitual attendant, and has so far overcome the tyranny of custom that one day, while we were there, she refused to wait for her sedan chair, but boldly walked through the streets to a prayer-meeting held in the south suburb—a most unusual proceeding, which proved the revolution that the new life had brought to her.

(2) Never has the writer seen such a thorough acquaintance with the letter and the power of the Scripture in converts and inquirers of from three years' standing to those of a few months'. Almost every adult, and many of the children, bring copies of the Bible, or of the portion of it most used, to church, to morning prayers, and to the various meetings. The numerous Scripture references are looked up and read, often by one of the audience, and the expositions are so clear and logical that they could hardly fail to find lodgment in the heart.

A DELIGHTFUL CHRISTIAN ATMOSPHERE.

(3) Chinese Christians and inquirers find in the "church in the house" a most delightful Christian atmosphere, full of brightness and love, so that a woman who desired to join the church, but who had first heard the truth at another mission, when directed to join the church in that mission, said: "But I want to join this one, for it is so warm and loving a church." The missionaries give themselves to the people with a Christ-like abandon at all hours of the day, and the "church in the house" is made like a large Christian family, where all are welcome, reminding the visitor of the halcyon days of the early Apostolic Church.

(4) Native leaders in this mission, who come from a better class of society than in most new sections of China, are very carefully trained, both in the Bible and in methods of church work; but what is vastly more important, they are led to feel that no fruitage can be expected, if there is not a true and constant abiding in the Vine. The example of their shepherds, and the object lessons of the lives of the leading Chinese pastors, are not without influence. Because of this superlative heart and head training, there is no mission in the province from which so many helpers have been drawn off by sister missions as from this station of the China Inland Mission.

(5) The casual visitor will wonder at some things which he sees. Thus he will question the advisability in a non-liturgical church of having a weekly communion service, especially for such creatures of form and ceremonial as the Chinese. As a matter of fact, it has thus far been a sweet and holy rite, as precious as was the daily or weekly eucharist of the early Church. One also notes that the contribution box is not passed, and wonders if the obligation of giving is omitted from the church life. Inquiry reveals the fact that the members and regular attendants are contributing quietly more than a tenth of their income on the average, and that the reason why contributions are not taken in the large meetings is that it might create the impression that money was the object desired, and that the contributions were expected, much as is the price of admission to a lecture at home.

(6) This Changsha community has proven that the Chinese can be speedily organized and trained in habits of prompt and effective voluntary service, not for the money that it brings, but for the sheer love of blessing others and of serving a Christ who is made so real to them by the work and life of the missionaries that He seems almost visible. Its members have proven to foreign visitors that there is a depth and joy in Christian life and service that the vast majority of workers in China and in America have not attained unto. When mingling day after day with such workers as constitute the Changsha group, one feels that missionary efficiency can be vastly increased by the emphasis which they place upon the primary importance of the missionary's personal relation to Jesus Christ, and one realizes that love writ large across every act and sounded forth in genuine tones through every word will make the "church in the house" in any mission land a true Bethel and a place of Pentecostal power. As Professor Christlieb used to contend, "The Christian is the world's Bible," and nowhere so emphatically as in a land where a strong and pure system of ethics prevails, but where no one tries to live according to well-known ethical requirements. What is needed in China is living epistles, which can be clearly read of all men, and there is no better setting for these epistles than such a Christ-like shrine as is exemplified by the Changsha "church in the house."

—*The Missionary Review of the World.*

Native Work in Kiang-su.

BY REV. A. R. SAUNDERS.

WHEN our last circular was sent off we were in An-tong holding a Bible School for the instruction of the native Christians of that district. Thirty-nine persons had the benefit of that school for ten days each, and we trust that the fruit will be seen in the lives of the people.

On our last Sunday in An-tong eight persons were admitted to the fellowship of the church by baptism, and thirty-nine new enquirers were enrolled as candidates for baptism. This is a clear indication of the spread of the Gospel, and we may look for a much larger number to be baptized next year. I have already told you of the increasing number of enquirers in one part of the An-tong district through the prayers and efforts of one church-member, and you will be glad to know that there is now a company of over thirty enquirers meeting regularly in that man's home for worship. It is also a great cheer to the workers in Yang-chow to know that the man who has been instrumental in leading so many of his neighbors to the Lord is himself an indirect result of the Gospel preached in Yang-chau, having been led to know the Lord by a Yang-chau convert.

THE FIVE-ROOFED BRIDGE NEAR YANG-CHAU.

While we cannot speak of great numbers having been baptized in the district during the year, nor even of an unusual spirit of enquiry such as has been reported from other parts of China, we may speak of much work having been done in the name of the Lord, in the confident hope that it has not been in vain. With the help of native workers we have kept up continuous itinerating work over a very large field, and, in addition to preaching by the living voice, many thousands of Gospels and tracts have been sold and distributed. An almost continuous testimony has also been maintained at our new out-station of North Tai-chau, which was opened early in the year by the contributions of the Yang-chau native church. We have been cheered by one definite result of that work, as Mr. Tsao, a native doctor in North Tai-chau, has recently been enrolled as a candidate for baptism. His seems to be a genuine case of conversion, and a man on whom the Gospel laid hold when he heard it for the first time, six months ago. Since then he has made good progress in the knowledge of Jesus Christ, and is bold in his testimony to saving grace. He has recently visited his wife's home in the neighboring city of Hsing-hwa, where a missionary of another society resides. This missionary wrote me a short time ago to say that Mr. Tsao had been to the services there, and that he believed he was truly born again. Not only had Mr. Tsao come to the services himself but had also influenced others to attend, and on a recent Sunday the missionary was having conversation with one of these when the following dialogue took place: "Do you know Mr. Tsao?" "Yes." "Has he been talking to you?" "Yes." "Did you know him when he was here before?" "Yes." "Is he different than he was then?" "Yes." "What is the difference?" "He worshipped idols then, but he does not worship them now and his conduct is true."

It was a great cheer to us to get this unsolicited testimony from a missionary of another society, and we feel sure that you will be glad to hear of this case, the first-fruit of the work in North Tai-chau. The Christians in Yang-chau are much encouraged, and most of them have increased their monthly contributions for the maintenance of that out-station.

The life of one woman, who has been recently enrolled as a candidate for baptism in Yang-chau, has been one of exceptional suffering. She is only about twenty-six, but what this poor woman, living in official circles, has borne in her short married life cannot be fully told. At the age of seventeen she was sold to be a secondary wife of the son of a high official in this province. This man treated her and all his wives with the most terrible cruelty, even to the use of a horse-lash on the slightest provocation. This brutish man died, and the young widow was set free to return to her mother's home, but it was only to go to the home of another cruel husband, for on her return to her mother's home she was at once sold to be the wife of another man. This man also treats her badly, but does not go so far as to use a whip. In conversation with one of the other Christian women the other day this young woman said: "All the gold in the world cannot give the heart peace; I have had all that gold could purchase, but I never knew what peace was till I believed in Jesus." Surely if the Gospel gives peace to such poor suffering women in China, and there are many thousands such, is it not worth all the sacrifice involved in coming to this needy land? Oh, that more in the home lands would hear the call and come to our help in the Gospel!

To the Church, China is not the "Yellow Peril"; it is the "Golden Opportunity."—*Selected.*

Tidings from the Provinces.

News Notes.

A NEW PROVINCE has been formed in China. It comprises part of Shan-tong, Kiang-su, Gan-hwuy, and Ho-nan. Yang-chau and the other stations on the Grand Canal will no longer be in Kiang-su, but in Kiang-huai, the new province.

MR. ERNEST TAYLOR, in announcing his safe arrival at Hung-tung, Shan-si, mentions that a considerable number of opium-smokers have broken off the habit. During last autumn over forty persons in that station were delivered from this vice.

MR. OSCAR CARLEN informs us that at Huen-uen, Shan-si, ten persons have been received as enquirers, one of whom, after hearing the Gospel for the *first time*, destroyed his idols. Besides these ten there are many who are manifesting interest in spiritual things.

MR. C. N. LACK writes from Ien-cheng, Ho-nan: "We have had good attendance at the services lately, an average of seventy persons for the last three Sundays. The enquirers too are coming regularly, and we praise God for signs of grace in their hearts. The work is becoming very interesting, and though one rejoices with trembling over these precious souls, yet when the angels of God rejoice over one sinner that repenteth, we too may well rejoice. I spent last week at U-iang Hsien, ninety li S.W. from this place. It is a very busy city, and we preached to large crowds there each day."

MISS F. M. WILLIAMS reports that, in the Sin-tien-tsi district, in Si-chuen, five families have destroyed their idols, whilst the local preachers have been encouraged in their preaching and book-selling in the neighboring villages.

WRITING from Wan-hsien, Rev. W. C. Taylor says: "On Sunday, the 18th Dec., at Peh-iang-ping out-station, we had five baptisms, and were able to receive nine more enquirers, so we have much to encourage us in that district."

REV. W. H. ALDIS of Pao-ning, Si-chuen, writes: "I have much pleasure in sending you the accompanying notice of fifty-five baptisms which took place here on Christmas Day. We held meetings for the four days preceding, and they proved to be times of great blessing. I was rejoiced in examining the candidates to find their standard of knowledge was on the whole high, and I felt every confidence in baptizing those chosen. Some of the testimonies given were very bright and real. This is by far the largest number baptized at one time in this station, and I suppose in this district, and we do praise God for this joy at the close of the year. Please pray for the newly baptized, that they may remain steadfast. Through the kindness of the British and Foreign Bible Society, we were enabled to give away 1,200 copies of Gospels at the examinations here. The whole thing passed off quietly, and I believe with great blessing. The local officials, who were at first somewhat opposed, eventually became real helpers in the effort."

MISS A. GIBSON, in a letter dated Jan. 5th, writes: "The yearly thankoffering fund of the church at Ho-keo is $200, and the sum of $45 was given to the B. and F. B. S. Centenary Fund, so $245 ($122 gold) has been given this year."

MR. W. J. DOHERTY mentions that the contributions of the church at Sin-chang, which has a membership of seventy, the majority of whom are poor, hard-working people, amounted to $120 for last year.

Shan-si.

LU-CHENG HSIEN.—"As regards the work generally we are seeing some little encouragement. Those of the members who had gone back through opium have already entered the Refuge or will do so shortly. At present we have eight men in the Refuge, but unfortunately they can break off the habit so easily and fairly cheaply that very few seem to feel the seriousness of using the opium, or to realize that it is really sin. When they get to this point then we have hopes of their standing. One member, formerly a very earnest and helpful preacher, got into such a state of despair over his opium habit that he was on the point of committing suicide, but being hindered he went home and by prayer and faith successfully overcame the habit.

"The members are paying the rent of a street-chapel on the main street, and although it has been open only a little more than a week we are much encouraged. Numbers come in and read the posters, some buy tracts and books, and there are plenty of attentive listeners to the Gospel message. We have two native helpers, one in constant employment and the other employed occasionally, but one would be glad to see them more earnest in their service.

"As regards the women's work, few come to the Sunday services, but my wife has been to several of the nearer homes with Miss Barraclough. Sunday afternoon Mrs. Jennings has a class of children. Rather more are coming just now in expectation of a treat at the Chinese New Year. One woman has passed through the refuge, but is not a very hopeful case. The woman who is at present acting as Bible-woman is very old and in some respects not suitable. Will you pray that a more suitable and helpful one may soon be raised up.

"In February we are hoping to have the enquirer in for several days' teaching. Early in the New Year we expect to open a preaching-shop in a city twenty miles to the north-east of here, where formerly there were many interested. Nothing has been done for them since the Boxer troubles in 1900.

"April 2nd and 3rd the United Conference of the three churches of Lu-an Fu, Lu-cheng and Wu-u is to be held here, and we expect about one hundred or more natives will gather.

"We find the people very friendly, but the continual posting of secret society notices makes them fear another Boxer rising. However, we have no cause for fear of this sort, but please remember these fearful and weak ones."—*Alfred Jennings.*

Cheh-kiang.

SHAO-SHING.—"Another important part of our work each year has been the preliminary examination of enquirers who wish to become candidates for baptism. In connection with our three country churches eighty-six persons have been brought forward by the elders, and we have had personal interviews with each of these. We endeavor to utilize these examinations as an opportunity for individual instruction, bringing before the one being dealt with just those fundamental points which have not been understood. Mr. Meadows declares 'such examinations are worth more than a dozen set sermons,' so we can only hope that they will do good. They are not altogether appreciated by those whom they are intended to help, but rather regarded in the light of an ordeal to be gone through, and although we try to deal as kindly and gently as possible with each one, some of these simple country folk get so nervous and agitated that beads of perspiration drop from their foreheads while attempting to answer the simplest question. They entangle themselves in endless confusion, and some give up altogether, declaring they know nothing but that 'Jesus died for me,' perhaps little realizing it is worth all the world to really apprehend and believe the truth in that one short sentence.

"There were no baptisms this autumn. The number who were ready was so small and the season so late that all have been deferred till spring, when a final examination of those who have come forward will be held, and those ready will then be received into the churches, so that we shall be looking forward to a good ingathering." —*Extract from half-yearly report from Shao-hsing.*

Kiang-si.

KI-AN.—"For nearly two years we have been using the 'Scripture Union Readings' in the work at Ki-an. At first only some six or eight of our Chinese brethren read regularly, but afterwards others, seeing the help received, took it up heartily. Now, nearly all the men read the daily portion. This daily reading in Old and New Testament (the general plan is to read an Old Testament and a New Testament book alternately) has been a great help to our Christians. Our first meeting on Sunday mornings is now given to reviewing the portions of the previous week. Those who regularly read are urged to select a verse daily from the portion read, and to mark it. At the Sunday morning review, four or five are called on, one after the other, to read the verse they have selected from the previous Monday's portion. Then four or five others from Tuesday's portion, and so on for the whole seven days. After this, one of the members who has been previously selected, speaks for seven or eight minutes, on some part of the week's portion, to any non-readers or outsiders present. One marked result is an increasing love for the Word of God."—(*Rev.*) *Wm. Taylor.*

Kuei-chau.

AN-SHUEN.—"I have just returned from a week's visit to Chen-ning Cheo, where I had a very pleasant time. The weather was dull and cold, with quite a heavy fall of snow, and as the streets were very muddy, I was not out much; in fact I only once went beyond the door, and that was last Saturday afternoon, when we were invited to go and hold a short service at the home of an enquirer whose son was lately baptized. The occasion was the raising of a new house, and as they would not have any of the customary heathen practices, they wanted some of the Christian kind. Although I did not go out visiting, I had plenty of company, many of the women enquirers coming to see me. They were mostly anxious to learn, and we taught them hymns, etc. Two or three of them want to be baptized. On Sunday we had a large congregation at both afternoon and evening meetings, while at the morning prayer meeting there were perhaps about fifty or sixty persons present. The people are anxious for me to return there soon for a longer stay, and wish me to take my organ and teach them to sing. Their singing is very hearty, but with little tune, as the evangelist, who has most to do with the work there, is no singer, so a little instruction in that line is much needed."—(*Miss*) *I. Ross.*

Yun-nan.

TA-LI FU.—"The work at this station has gone on uninterruptedly during the quarter. We are thankful that there has been one baptism. The man who was baptized has been a believer for more than a year and a half. There have been generally good attendances at the services, especially on the days that the dispensary is open, and the boys' Sunday School has also been continued. During the latter part of November and the first part of December the attendance has been very large indeed. A great examination has been held in the city. There were between two and three thousand students, and nearly as many more traders and servants and others who were there, because of so many students being gathered together. The chapel was opened each day, between 150 and 200 generally attending. One or two Sundays there were three services, when the chapel was well filled each time, 500 or more people coming, altogether, in the day. There was a very good feeling shown by these students, and as they were in the city so long, we cannot but hope that some of them received permanent blessing.

"Dr. Clark continues his medical and evangelistic work with much cause for thankfulness in the opportunities given, not only for relieving physical suffering, but of pointing to the Good Physician. He has also been able to cure an enquirer from a distance, of the opium habit. We trust that this man has gone back to his home to confess the Lord Jesus, in whom he seems really to believe. The General in command was glad to be treated by the doctor for a severe cough, and many others of the better class have been helped. The average attendance at the dispensary is between fifty and sixty each day it is opened. If medicines were dispensed every day there would be no time to do anything else. In addition to the medical cases it is interesting to notice that some are willing to submit to minor operations for the removal of small tumors, etc. It will be seen that the desire for medical aid is widespread by noticing a memo sent me by Dr. Clark: 'On Dec. 2nd, there were 60 patients who came from 14 different places; on Dec. 6th there were 64 patients from 15 different places, and Dec. 9th there were 68 patients from 22 different places.' So that those who hear the Gospel when they thus come must carry anything that they remember to many other districts." —*Extract from Quarterly Report from* (*Rev.*) *J. McCarthy.*

Monthly Notes.

DEPARTURES.

Jan. 28th, from Shanghai, Miss M. M. Melville, Mr. D. A. G. Harding and Mr. A. H. E. Wiese, for England.

Mar. 18th, from San Francisco, Rev. J. Hudson Taylor and Dr. and Mrs. Howard Taylor, for Shanghai.

BIRTHS.

Dec. 24th, at Si-an, Shen-si, to Mr. and Mrs. V. Nordlund, a daughter (Mildred Eva Eugenia).

Dec. 25th, at Feng-chen, Shan-si, to Mr. and Mrs. K. J. Hill, a son (Jedid Rickard Emmanuel).

Feb. 1st, at Huei-chau, Gan-hwuy, to Mr. and Mrs. G. W. Gibb, a daughter, (Gertrude May).

MARRIAGES.

Feb. 17th, Carl Blom to Miss Ethel Lloyd Usher, at Shanghai.

DEATHS.

On Feb. 4th, at Ganking, Dr. A. L. Shapleigh, from smallpox.

Recent Baptisms.

1904.	
SI-CHUEN—	
Ku-hsien	8
Lu-chau out-station	5
Suen-king out-station	13
KUEI-CHAU—	
An-shuen and out-station	3
GAN-HWUY—	
Ning-kueh out-station	16
KIANG-SI—	
Wen-chau and out-station	13
CHEH-KIANG—	
Bing-yie and out-stations	22
HU-NAN—	
Nan-chau out-station	2
	82
Previously reported for 1904	2,301
	2,383

Editorial Notes.

By the joint action of the members of the American Foreign Mission Societies, a week of prayer for missions abroad has been appointed, and it is hoped that Christians everywhere will regard the period as one in which special pleadings may be offered for the Lord's work in the regions beyond. The time referred to is from April 16th to April 23rd, inclusive, and the special subjects of daily intercessions are, in brief, as follows: For missionaries; for reinforcements for Eastern Asia; for Central and Western Asia; for Africa; for Mexico and for Central and South America; for the Islands of the Sea; and, finally, for the Church at home, that her ministers and people may be roused from their lethargy and led to the exercise of more prayer and faith in behalf of foreign missions. These are good themes for prayer, not only for the days of the week specified, but also for the whole year.

By the mercy of God upon us, we have the privilege of reporting further journeying mercies granted to those returning to China. Word has been received that Mr. and Mrs. Ferguson and children duly reached Shanghai, and that since then they have been taken in safety to their new station, T'ai-ho, in the province of Gan-hwuy. Also, word has been received that Mrs. Greene and Miss Weber reached Yokohama in safety upon March 16th, so that we may hope that the further journeying of a week has, by this time, been accomplished, and that our sisters have arrived at Shanghai. Also, we have learned of Mr. Broumton's safe arrival at Shanghai, though we regret to say that our brother was none the better, but rather the worse, for the long voyage. Let not those who prayed for these friends fail to give God thanks that their lives have been spared, and that again their service may be rendered in China.

The Missionary Loan Exhibition held in Montreal at the end of February was a decided success, alike in a spiritual and a financial sense. Thousands of people who knew little and cared little about the heathen have had light and instruction brought to their minds and many have been aroused to think and pray for missions in a new way. After the exhibition closed, Rev. F. A. Steven, who went there to represent China, addressed a few meetings in Montreal, and on March 7th he left for Sackville, N.B. where a cordial welcome from the authorities of Mount Allison College and from the ministers of the town awaited him. Nine meetings were held here in the five days of his stay. The next point was Truro, where six meetings had been arranged for. The warm spirit of fellowship and zeal for God among the ministers and people of various denominations was an excellent basis for missionary testimony and exhortation. At Halifax, Mr. Steven found an expectant body of true friends and a very efficiently arranged programme. Nineteen meetings—large and small—were held in churches, school-rooms and college halls, in the course of nine days. On successive nights the missionary addressed meetings at Shubenacadie, Stewiacke, Springhill and Amherst. On Sunday, April 2nd, Mr. Steven spoke five times in the Methodist and Presbyterian churches, and the Y.M.C.A. at Moncton, N.B. and on Tuesday evening there was a crowded meeting in the Baptist church. From this point Mr. Steven turned westward, and after visiting some of the friends of the Mission in Montreal he proceeded to Brockville, Ont., where the series of meetings was brought to a close by three addresses on Sunday—in addition to a short talk to the Chinese of the town—and a good meeting on Monday night. On April 11th Mr. Steven reached Toronto and proceeded on the following day to his home in London, Ont. It is not possible to estimate results, but our hearts are filled with thankfulness to God for the openings given and the favor shown to Mr. Steven, and we trust that China may receive new missionaries and new blessing, through increasing prayer at home, as a result of these meetings.

Mrs. Stott, this past month, paid Philadelphia a visit, and those who met her and heard her speak were much profited thereby. She had little time to give to work in the east on account of other engagements, but in the time she put at our disposal we were able to arrange for a number of meetings in Germantown and the vicinity, in which our sister spoke of her work in China and of China's need, with much fervency and power. We were peculiarly glad to have her present at two of our Germantown Prayer Meetings, and to hear her testimony there. Thus again, our new Home had, at its earlier prayer services, one who has been long identified with the work of the Mission, and one who could witness from a wide experience, to God's faithfulness to it. Mrs. Stott returned to Toronto in the early part of the month, and later in the month she will proceed to Montreal and from thence to England. Our sister hopes, after resting in her home-land for the summer, to sail for China, to revisit, at Wen-chau, the scene of her earlier labors for Christ. We trust that her many friends will not be forgetful of her before the throne of grace, but will ask that God's richest blessing may continue to abound toward her.

It is a pleasure to announce that Mr. and Mrs. Helmer, in China, remain in good health, and that their journeying in the interior is being much prospered of the Lord. Mr. Helmer's health, since he left us, has steadily improved, and we have good reason to hope that he will return to us in his old-time physical vigor. According to his last letter, he is now looking forward to coming home, and, if present arrangements are carried out, he will sail from Shanghai upon April 29th, which will bring him to us, at Toronto, if all is well, toward the end of May. It is possible that Mrs. Hoste, the wife of our beloved General Director, will accompany Mr. and Mrs. Helmer to Toronto, en route to her home in England.

It is our privilege to announce this month another addition to the membership of our Council. The friend referred to is the Rev. D. M. Stearns, of Germantown, Philadelphia. Mr. Stearns has long been numbered with us, in every practical way, and we could hardly imagine his being brought more vitally into connection with the work than he has been in the past. We rejoice, however, that he has permitted us to recognize officially what has so long existed, and that, hereafter, we shall have the privilege of having his presence with us in our Council Meetings and of benefiting by his advice in the development of the work. We trust that our friends will take Mr. Stearns upon their hearts for earnest prayer, asking that he may be more than ever used in his manifold labors for God, and that he may be made thus, an increased blessing to the ends of the earth, including now, in a special manner, to the great empire of China.

CHINA'S MILLIONS

The Truth Factor in Character Building.*

BY REV. WILLIAM CARTER, Ph.D.

THERE are two questions that naturally arise as we start out upon a discussion of this subject; two inquiries that needs must be answered at the outset if we would have a reasonable basis for any conclusion that we may try to draw. One is that question asked half in jest and half in earnest in the judgment hall of Pilate by that Roman judge at the trial of our Lord: "What is truth?" The other is that question asked often in the judgment hall of this world by many earnest-minded men: "What is character?" To both of these we must give earnest heed, and explain them by careful definition, if we would show what are the metes and bounds of "The Truth Factor in Character Building."

There have been many definitions of truth, but few that have been broad enough to rightly set before the world the inner meaning of this great fundamental. Ask the psychologist and he will say: "Truth is the harmony of our thoughts and words with realities." Ask the moralist and he will say: "Truth is that condition, state or statement that does no violence to the moral or physical nature of man." Ask the Christian, however, and he will say, if he has sought for the fuller, broader, all-inclusive meaning: "Truth is conformity of the mind and heart to the will of God."

There may be that condition where our thoughts and words are in harmony with realities and yet our acts be false. There may be that condition, state or statement that does no violence to the moral or physical nature of man and yet it be mere passive acquiescence to the truth which now exists, without regard to the development of that truth, and the application of it to every walk of life. For the fullest, broadest meaning, a meaning with a universal application, we must include the spiritual and divine, and so we find completeness only in the definition where truth is found to be "Conformity of the mind and heart to the will of God."

Take now the second question that rises with the same persistency: "What is character?" Emerson says: "Character is moral order seen through the medium of an individual." Webster says: "Character is reputation." The Christian says again however: "Character of the highest kind is living the life that is hid with Christ in God"; for it is only as we live "in the *unity* of the *faith* and the *knowledge* of the Son of God" that we can come "to the perfect man, to the measure of the stature of the fulness of Christ" which is Character in perfection.

Is this last definition too wide sweeping? Not if we would get a true idea of Character. Character is a composite, not a concrete thing. It is built upon no single foundation, but upon the foundation of all the virtues. It presents no one side abnormally developed with the others all dwarfed and shrunken, but is as symmetrical in its development as the crystal, its many sides and facets as regular as the diamond's, so that from whichever side you view it you see it in all its beauty and glory.

It is said of Hannibal, the great Carthaginian general, that whenever he sat before painter or sculptor he always insisted on the work being done in profile so as to hide the blind side of his face. When Cromwell, the old Puritan general, however, was sitting for his picture before a noted artist and was asked to turn a little so as to hide a prominent wart, he said: "No, paint me just as I am, full face, warts, wrinkles and all."

True Character has no blind side. She never sits in profile. She is not ashamed to show her full face to the world that all may know her lineaments. She courts the sunlight; fears no scrutiny and takes a righteous pride in all her symmetry and beauty.

The word Character in its Greek original meant a graving tool, or interchangeably a mold or die, something that would make a uniform, accurate impression. It is thus, therefore, that the word has been transferred to our language and means, in the moral or spiritual sense, a life that is uniform and symmetrical—one that is molded and fashioned according to the ideal Character of Jesus Christ our Lord.

How are we to attain unto this Character? What is to be the factor to develop it most, to build it up in symmetry and beauty? The late Dr. Charles F. Deems put it none too strongly when he said: "No man can attain unto the highest character and manhood whose principles of life are not in accord with the truth as to God." Truth is the firstborn of Virtue, and afterwards in natural succession Truth herself bore Honor, Honesty, Rectitude, Reputation, Reliability—Character. Truth, then, is not only *a* factor but is *the* factor that is to develop Character and build it up in all its beauty and perfection.

There are many different kinds of truth, however, all of which might fulfil the definition given and yet each one not be specific in itself to develop Character in its highest forms. By the description of Character which we have given we find it to be composite in its nature. In seeking for the truth that will develop Character, however, we find that it is concrete and specific. There is physiological, philosophical, historical and many other kinds of truth, but the truth that builds up Character is concrete truth—it is "the truth as it is in Jesus." Would you have me more specific? Then ask again the question: "What is truth?" and hear the cry as it comes ringing down the ages: "Thy Word, O God, is truth," and in the following of such truth we may be sure that we will attain at last unto the highest Character ever attainable—the Character of Jesus Christ our Lord.

---

*Paper read before the National Congress of Religious Education held in Washington, D.C., March 2nd, 1904.

Here, then, we come from the general to the specific and have thus brought before us the true subject for our discussion: "The Bible as a Factor or the Factor in Character Building."

The Bible is not a mere compend of history, not a mere treatise of philosophy, it is a system of truth that can be applied to history, philosophy, morals, life, and develop all by its power. "The Gospel is more than a book," once said the great Napoleon, "it is a living being with an action, a power, that invades everything that opposes its extension." What is it that dwarfs character, stunts ambition and destroys manhood? It is the slavery of worldly custom, the binding power of habit, the bondage of those sins which do so easily beset us. Can the truth help us here? Can the Bible deliver us? The guidance of God's Word, the power of the truth, can help us and strengthen us when all else fails, for it has often exemplified itself wherein it says: "Ye shall know the truth and the truth shall make you free."

The greatest physical liberty we can enjoy is liberty under law. The highest mental and spiritual freedom that we can obtain is freedom in conformity with truth. The wild unfettered savage who roams ungoverned through his native forest with his hand against every man's and every man's against his, cannot be said to enjoy a large degree of liberty. His liberty can be measured only by his strength; where that fails liberty also fails, because there is no recognized standard of right and justice to maintain it for him. The man whose mind and heart are bound by prejudice, embittered by hate and driven by passion, cannot be called a free man. He is a slave to his prejudice, a slave to his hatred, a slave to his passion, and can never develop fully in mental, moral or spiritual character while thus bound. Law is just as necessary to guarantee rights as to restrain wrongs. Truth is just as necessary to free us from the bondage. prejudice and passion of temptation and sin as from the bondage of ignorance and superstition. Thus accepting "the truth as it is in Jesus," making God's Word "the man of our counsel," we shall "know the Truth and the Truth shall make us free,"—free from the bondage of sin, and therefore free to develop to the highest efficiency and power our moral and spiritual characters.

Those, however, who thus are freed may again go into bondage unless the truth shall have some developing and keeping power as well as the power to make men free. Has God's Word such power? Christ in that memorable prayer of His, as He prayed for His disciples and for us through them, said: "Sanctify them through Thy Truth, Thy Word is Truth."

Does the Word of God have such a sanctifying, purifying influence? If there is any sanctity or purity in the world it must come through this. It is not natural; for "the natural heart is deceitful above all things and desperately wicked." This we know through observation and experience as well as through the revelation of God's Word. It cannot come through heathen systems, for the heathen are fitly described in all their lewd and malignant passions, in the first chapter of Romans. Egypt, Babylon, Medo-Persia, Asia Minor, Greece and Rome, all were filled with practices so shameful as to disgrace and befoul all the pages of their history. Debauchery and sensuality, as a general fact, we are told, was not only allowed by the ancient pagans, but even approved by their religion. Cicero, who thundered against the crimes of Catiline, did not regard impurity and licentiousness as crimes. Horace, in the first book of his Satires, represents Cato, the severest censor of public morals in Rome, as commending young men because they indulged in nothing worse than licentiousness! If this was the thought of the purest moralist of Rome, what were the principles of the worst? Certainly if morality or sanctity exist it comes not through such a channel as this!! Neither comes it through the channel of modern ethical or infidel systems. With Lord Bolingbroke, morality was only self-love. With Hobbes it has its foundation only in the civil law. With Rousseau, "All the morality of our actions lies in the judgment we ourselves form of them." With Shaftesbury, "All obligations to be virtuous arise from the advantages of virtue and the disadvantages of vice."

"Would you reform the manners and morals of human society," says Dr. Gardiner Spring, "you must aim at the heart; you must diffuse throughout the mass the leaven of truth; you must extend the empire of the great Lawgiver over the understanding, the memory, the imagination, the affections and over the whole soul. This alone will suppress the germinations of crime and check wickedness in its bud. This will impart the seeds of virtuous principles, which, in the maturity of their growth and expansion, will develop character to its highest possible extent." Thus will God's Word sanctify, bless and develop us into well rounded Christian characters and fulfil that prayer of Christ as He prayed for us and for the world: "Sanctify them through Thy Truth, Thy Word is Truth."

If, then, the Bible is such a force, such a means of development, we surely ought to make it more and more the man of our counsel and daily companion. I know the rush and hurry of our modern life, the insistent demands that are made upon business and professional men to-day; but if men would develop their spiritual characters with their mental and physical status they must be ready to "feed" upon God's Word. If they would be free from the bondage of this world they must "know the Truth and the Truth will make them free." If they would be kept pure and steadfast in the midst of the impurities and immoralities of this world they must get alone with God and His Truth for a little time each day and pray the personal prayer: "Sanctify me through Thy Truth, Thy Word is Truth." No plea of lack of time can excuse them. Some of the busiest men of affairs have been the most diligent students of God's Word. George Müller, the great philanthropist of Bristol, was one of the busiest men of his time, and there are few business men to-day that have larger demands made upon them than he had. For over fifty years he said that he had never seen a day that he had not more work than he could get through. For over forty years he received annually over forty thousand letters, most of which passed through his own hand. He was pastor of a church of twelve hundred members, and five immense orphanages under his personal supervision, and a printing establishment that was printing and circulating millions of tracts and pamphlets in a half dozen different languages. In all this time and with all this work he every day gave three hours to the study of "God's Word" and to prayer, and he counted that day lost, if he had not had a good time, as he tells us, over the Word of God. In his latter years it was his custom to read the Bible through three times a year, and he had read it through in all over a hundred times during his life!

If this were his accomplishment it is surely possible for even the busy business man to give himself with more devotion to the Word of God in order that he may grow thereby and develop in his spiritual character. If this were his accomplishment it ought to be a lesson also to us as spiritual teachers in order that we may give ourselves more unreservedly to the Word and to the inculcation of its Truth, that business and professional men, artisans and laboring men, young men and maidens, old men and matrons, youth and childhood, all may see the power of the Truth factor in the development of Character and apply it to their own lives.

Trophies of His Grace.

BY MISS J. B. JAMES.

A week ago to-day I was sitting in the women's room just inside our front gate when I saw two women walk in. One is a Christian who was baptized last fall, Mrs. Li, and a strange character she is. With Mrs. Li was a stranger, a nice-looking woman with clear black eyes and a refined manner. She was bent and looked quite old, but though she was only 66 she looked older because she was ill and weak. After bowing and receiving them I called Miss Fleming, as I thought the stranger was a relative of Mrs Li's whom she was bringing to pay her respects to us. But it was much more interesting than a mere New Year's call. Miss Fleming talked with them, and the woman, Mrs. Tiu, said she had been a vegetarian for sixteen years. Years ago she had heard the Gospel, but the two ways lay before her, and "How was I to know which was the right way?" she said. So she chose the vegetarian road and did not come to the chapel again. "But I have got no good, I have been going the wrong way, and now I want to come and worship God," she confessed. Then she said that the leader of her sect of vegetarians advised her to break her vow. Mrs. Tiu said she must go to the "Jasu T'ang" and get God's help. Her daughter-in-law tried to dissuade her, saying that she could break her vow at home. But no, she felt she must worship God. "God will help me," she kept repeating. So she went to Mrs. Li and asked her to bring her to the chapel, and she has asked Mrs. Li to come to her home and destroy her ancestral tablets. "Yes," said Miss Fleming, "you know the spirits of your husband and father-in-law are not there." "Even if they are," said Mrs. Tiu, "I'll burn them; for though I've served them all these years they have not helped me."

Mrs. Tiu wanted to break her vegetarian vow at once. She said she did not mind what she ate, whether it was meat or an egg. Miss Fleming said, "Let us go first and ask God's help." We all went into an inner room and knelt down. First Mrs. Li prayed, telling God that this woman wanted to worship God, and asking God to lead her, to help her and to forgive her sins. Then Miss Fleming prayed and afterwards helped the woman to pray, saying sentence by sentence for her to repeat, simply telling the Lord that she had been going the wrong way and wanted to return—would God receive her and bless her and forgive her sins and save her soul. After I had prayed, Miss Fleming rose up and went to see about getting an egg prepared. I looked up and the woman's head was still bowed on the bed—she was still praying by herself, "I have been walking the wrong way, I want to go the right way," ending up with "*Puh iao kuai.*" Rising she made a bow as she would have done had she been worshipping idols. It sounded so strange to hear her say "Puh iao kuai"—such a common expression in everyday use among our people, equivalent to our "Pardon me" or "Excuse me," literally "Do not blame me." One of our house women came out to see her and recognized her as a well-known vegetarian, and I found that many of our people know of her. They tell me that she keeps a shop on the street.

When the egg was prepared and brought out we all sat round the table and Miss Fleming prayed and the vegetarian repeated her words. She ate all the custard, and shortly after went home.

All our women were so glad to hear about this for we have been having special prayer for the blessing of the Holy Spirit, for the outpouring that God has given in Wales to be given to us. They prayed for Mrs. Tiu, and on Sunday Mrs. Li went to her home and brought her to the services.

There are hundreds in An-ren who know the Gospel as this woman does, whom the Holy Spirit will convict of sin because they believe not on Him. And so it must be in every place in China where missionaries have worked. May He soon come to China, for when "the Spirit is poured upon us from on high the wilderness shall become a fruitful garden."

Now I want to tell you about Mrs. Li, the Christian woman who brought Mrs. Tiu to us. This Mrs Li was very business-like in the way she decided to follow the

Lord. She came one day to Miss Fleming, saying that she had been to her home for the last time. Henceforth she would serve her father-in-law and mother-in-law no more, for she had made up her mind to worship God. "But," said Miss Fleming, "you must not cease serving the old people because you are coming to worship God. You must help them all the more." "Help them," Mrs. Li replied, "they have been dead many years." What she had actually done was to go to her late husband's home (she is a widow), light the incense in front of their ancestral tablet and tell them that she had faithfully served them as a daughter-in-law, then as the wife of their son, then as the mother of his children. "Now, *puh iao kuai*, I must see to my own future happiness. I am coming to worship you no more." So she left them —a very real thing to her it must have been.

Visiting Country Villages.

BY MISS MAYBETH STANDEN.

DURING a recent visit from Mr. Orr-Ewing, our Superintendent, we had the joy of receiving thirty-one new members into the church. In many of these the fruits of the new birth are very apparent by a thoroughly changed life, new interests and new desires. Of course there remains much yet to be done in the heart and life of each, but when we remember what they were in times past we cannot but praise God for what His grace has done for them, and we trust that He is going to perfect His work in them.

Last week I visited in the homes of some of these new members, in a district about five English miles from here, such a mountainous, picturesque country, with a beautiful little river winding in and out among the hills. This same little river during the awful flood of last summer became a raging torrent, and many lives were lost in its depths. From one village alone it is said fifty-three people were drowned. I passed the ruins of the place — only two houses are left standing there. Some of our Christians suffered through loss of property and crops, but no lives were lost.

AT THE FOOT OF THE MOUNTAINS.

God's power was specially manifested in the protection of the homes of two of our members, Mr. Ting and Mr. Suen. In the case of the former, while other houses in the village situated on much higher ground were swept completely away and the inmates had to flee for their lives, Mr Ting's was left. The water came in with a rush and the family had to climb up into the attic, and even there it rose to the height of one foot, but God heard their cry of distress and kept the house so that it never shifted. They certainly found Him a very present help in trouble and a strong Deliverer.

This same Mr. Ting was purposing building a new house, and it was to be present on the occasion of the raising of the framework that we had been specially invited at this time to visit them.

Among outsiders, on such occasions, there is always a great deal of idol-worship to insure the protection of the gods from any accident and also the future prosperity of the house. Of course all these superstions are set to one side by the Christians, but you can easily see that it means a real test of faith for them to undertake a dangerous task such as a house-raising without going through the false performances that their forefathers have believed in for many generations. On this account the Christians always like to have a short service of prayer beforehand, and we encourage them in this.

Our little party, consisting of a native evangelist, Bible-woman, barrow-man and myself, arrived at Mr. Ting's just at dark and were warmly welcomed by the whole family. As we drew near the house crowds gathered around and peered with curious eyes at the foreigner. A great many had gathered for the purpose of congratulating Mr. Ting and family on building a new house. This was evident from the baskets of eggs, parcels of sweetmeats, cash wrapped up in red paper, etc., etc., that were brought and presented with a low bow to our host. These guests had of course all to be invited to the evening meal, so our company was not a small one. I was entertained in an inner room by Mrs. Ting and her daughters-in-law.

Supper being over, the evangelist, with the men of the household, gathered around a table on one side of the guest-hall, while the mother and daughters-in-law with the Bible-woman and myself sat around a table on the other side to hold our regular Wednesday prayer-meeting and to pray for God's blessing on the work of the following day. Many outsiders gathered around and great interest was shown, especially by the carpenters and masons, to whom the next day's work meant a great deal. As one looked around upon these heathen neighbors, still sitting in darkness, one could not help marvelling at the wonderful power of God to lead this family into the light.

A BOAT-LANDING.

It was late before we all retired for the night, and long before daylight the family was astir again, preparing the morning meal.

Breakfast over, the family again gathered for prayer and the work of the morning was definitely committed to the Lord, and not in vain. Although the timbers were heavy and the raising a difficult one, not a slip was made and no accident occurred. When all was over we gathered within the framework of the new house and returned thanks to God for His preserving care. The evangelist spoke for a short time on the building of the temple by Solomon and made a personal application to Mr. Ting of God's promise to Solomon in 1st Kings 6:12, 13. It was a unique service and a very impressive one. All the outsiders and workmen listened very attentively, and I am sure, from the remarks I heard passed, that some had been led to feel that the God of the Christians does hear and answer prayer.

To those who do not know the power of heathen superstition and worship, what I have been telling you may seem an unimportant matter; but the longer one is in China the more one realizes that only a living faith in God can cause the Chinese to let go their ancient customs and worship. Leaving these means so much to them.

Before we returned we went to the home of a Christian who lived some distance across the river. The day after our arrival there we went with this Christian to visit some enquirers scattered among the hills. Most of these have been led to come to worship through his efforts, and he shows a real pastor's heart in caring for them. His home is very well-to-do, and it seems to be a real joy to him to entertain or help in any way God's children. It was a great joy to see the interest he showed in a new enquirer who had just lost a little boy and was being ridiculed by his neighbors and persecuted by them.

We travelled quite a long way to visit him and then I wish you could have heard this old man, still young in the Christian life, exhorting the bereaved father and mother not to leave God but to trust Him through darkness as well as through light. Thank God for him and others like him. I feel sure that this man will yet be greatly used of God in that beautiful mountainous country. The two nights I stayed in his home he never seemed so happy as when we were reading the Bible. And what a number of questions he had to ask about the doctrines! May he continue to grow in grace and in the knowledge of Jesus.

On Saturday we left our friends, the evangelist to go to another out-station thirty li in another direction for the Sunday services, and I to return to Ih-yang.

My heart is full of praise to God for what I have seen of the working of His Holy Spirit, and I am sure there is yet "more to follow."

Will you not pray for us, and ask God to raise up many more from among the natives to be evangelists and pastors among their own people?

CHINESE FLOATING BRIDGE.

"A familiarity with, and a prayerful reflection on, the facts of the missionary cause, are as needful as the grasp of the principles that underlie it." *Rev. A. Maclaren, D.D.*

Medical Mission Work at Tai-chau, Cheh-kiang.

BY JOHN A. ANDERSON, M.D.

A LITTLE Chinese house sheltered us for a few months last year after our return to this station after furlough, and on the 1st of September we moved into our new house, which is proving a very comfortable dwelling. During July and August, to escape the great heat, Mrs. Anderson and the children lived in a house that we rented on the hills, five miles from the city. I stayed in the city, going up the hill occasionally to see them. I was thus able personally to superintend the building of our house as well as to look after the medical work. In the former I was greatly assisted by our faithful city evangelist, Tsiang Faeh-piao, and in the latter by Dzing Pao-hyi, one of the medical students whom I had in training during my previous time of mission work here, and who carried on the medical work, during our absence on furlough. The medical work is carried on in a Chinese house. Besides the room used for a dispensary, there are four small rooms used as hospital wards. These have been well filled, sometimes overcrowded with patients, and many have been refused admission for lack of room. Last year over a hundred visits were made to patients in their own homes, and seventy-seven in-patients were treated in the hospital. Fifty-seven of these were men, and twenty were women. A goodly number of them were Christians, but most were absolutely heathen. All who come for medical help hear the Word of God and are faithfully dealt with individually about their spiritual state.

A WAYSIDE SHRINE AND WELL.

During the year the dispensary had about 3,000 visits from 932 patients. We see these out-patients on Tuesdays and Fridays; but serious cases, and cases from a long distance are attended to on other days. It is quite a common thing for us to have people on one day from four and sometimes from six counties. These patients bring all sorts of diseases for healing. Some can be cured in a few days; some are relieved at once, and others are old chronic cases that can never be well, although some of them can be partly alleviated. In these last cases a remark made by Mr. Hudson Taylor to me a good many years ago, often comes to my mind. It was to the effect that chronic diseases are often God's way of bringing people to Himself, and that although from a medical point of view they are rather hopeless, they are very hopeful from the preacher's standpoint; because the constant coming for medicine, although apt to discourage the physician, gives the preacher a better chance of leading them to Christ than is the case with others that require only one or two visits.

Here is one such case—an elderly lady with several troubles. She feels that we have done great things for her, but she will never be well in this world. She has not allowed more than a week to pass during the past three months, without visiting us; consequently she has heard a good deal about her sins and her Savior. She now comes pretty regularly to services and would probably call herself a Christian. Just beside her is a case that will bring greater fame to the hospital. This is a lad seventeen years of age. We took him into the hospital four days ago, suffering from a mysterious tumor that the Chinese doctors had been blistering, but which seemed to be getting worse instead of better. He and his father have been hearing a good deal of our message these days. They return to their home to-day--the son practically well, both of them grateful for the cure, and with hearts opened to the saving message.

Yonder are two other lads; one seventeen years of age, the other thirteen. The latter is accompanied by his father, a man with one eye, and I judge from his general appearance a yamen runner. He is deeply interested about his boy's eyes. They are inflamed and very painful. Both he and the older lad have their caps pulled down almost to the point of the nose to exclude the light. The younger lad has to be led by the hand. He cannot bear the pain of opening his eyes. The older lad is a draper's assistant, if I remember rightly. His eyes were as bad as the younger boy's when he was brought to us by his mother ten days ago. One eye is now well and the other is improving. These lads would have little chance of hearing the Gospel had they not come to be healed.

Here is a strong young man, travel-stained—evidently come from the country. He has just arrived from one of our out-stations to report that the evangelist is sick, and to take medicine back with him. When he completes his return journey he will have travelled fifteen miles on foot, and eighty miles by boat. We will give him medicine and arrange that when the evangelist is able to travel he will come to us and we will nurse him back to strength in the hospital, if the Lord will. He is one of our most faithful helpers, and the work would miss him greatly.

The man standing by the door is a Christian. His wife had a leg amputated two weeks ago. She is very pleased to be free from the pain that she had endured day and night for many months before coming for operation. I trust she is getting blessing to her soul and that when they return to their village, about forty miles distant, God may bless their testimony greatly.

These are samples of what we are meeting with. Pray for the work and for us, that we may be continually filled with the Holy Spirit, and made channels of blessing to many.

A Year's Work at Ping-yang, Cheh-kiang.

BY ROBT. GRIERSON.

LOOKING back over twelve months' strenuous and gladsome labor for the Master, our hearts sing Hallelujah! and, like Paul, we "thank God" for all we have seen and experienced of the Holy Spirit's power in our midst; looking forward, we indeed "take courage" and buckle on our armor more tightly for a fresh year's trial.

It has been a year of peace. The war in the north has hardly made a ripple on the even surface of public life and interest. The early and later harvests have been unusually abundant, farmers have not reaped anything to compare with these rice crops since Kwang-shü, thirty years ago, came to the throne of the Central Kingdom. The year has had for us, as a church, at least three remarkable features. First, the spontaneous efforts, on the part of our native Christians, which have led to our branching out into more than twenty fresh places, which will now be worked as new out-stations. This means nearly doubling the number of places that need to be supplied with a preacher each Lord's day. The reason for thus branching out is two-fold. The parent churches have become so crowded that common-sense demanded a re-arrangement. Our members take turns in preparing and providing the midday meal between the forenoon and afternoon services. The difficulty of arranging for large numbers, and of preserving order and quiet, still further emphasized the need of branching off into other local centres. Again, the long distances many old folks, and women with children, had to travel to church, likewise pointed to the need of more centres. The benefits have been threefold—quieter and more orderly services; a chance for a larger circle of hearers; fresh openings for our band of local preachers, leading to the exercise of spiritual gifts, and fresh impulse to study God's Word in order to lead His people into fresh pastures of sacred truth. With a total of sixty churches to care for, and the number is increasing all the time, our readers will agree that the use of the word "strenuous" at the beginning of our report is not extravagant! Our very short-handedness of foreign workers has thrown the Chinese Christians more on their own native talent and resource, and it is a great joy to us to bear witness to the zeal and consecration of our Chinese fellow-workers. They have made our burden comparatively light, and our task so much easier. We have had continual cheer from January to December. Never during our nearly twenty years of service have we had such ingatherings. Up to the date of writing we have baptized 102 men and women, and the number for the year would be nearer 150 had we time to visit, within the year, the many churches that have candidates ready for baptism. In addition to the 102 already baptized, some thirty more have been examined by us, and accepted by their various churches, but still await an opportunity to be baptized. The quality of the new members, as well as the numbers, gives us great cause for joy. Some of them are very bright, and their past record of service gives promise of even much more usefulness in the church.

Photo by] A CANAL SCENE IN WEN-CHAU, CHEH-KIANG. [*B. W. Upward.*

Two new churches have been built—one at Bo-zoe, near the sea coast, on the great plain of P'ing-yang, cost $500; the other at Yie-mai, away among the beautiful fir-clad mountains to the south-west, cost some $300. The native Christians have given generously to these church buildings, and naturally take a great pride in them. Four new places have been rented or mortgaged for services, the other newly-opened places being the large reception rooms of the native Christians' houses. These as a rule are not very satisfactory, and at least some half a dozen places will need help during this next year in the matter of church accommodation. Three of these places are towns of considerable importance.

Never before have we sold so many Scriptures in one year. More than three hundred New Testaments have been purchased, and over three hundred hymn books, and nearly one hundred complete Bibles. These facts speak eloquently for themselves.

The second feature of the year worthy of especial notice concerns the all-important subject of self-support. There has been a decided advance in the churches on this vital point. We took our preachers and elders into our confidence by giving them a summary of our local mission expenditure. It was pleasing to notice the surprise that crept into their faces. Nobody had realized how much it amounted to in a year—about $500. A real success was won, and a new impulse given as each realized how much more could be done by systematic giving. A "poor fund" was taken in hand, and fairly liberal amounts promised. We trust this is but the beginning of a new era in the all-vital matter of giving to the Lord's work.

Twenty of our sixty churches have regularly paid pastors-in-charge. The other forty churches are under the care of these pastors, assisted by voluntary preachers. Fifteen of these pastors, will, next year, be paid one-half of their support by the churches. The other five pastors, in charge of younger and smaller congregations, have a somewhat less proportion of support from the churches. The total sum promised for the coming year by the native churches towards pastoral support amounts to $450. We have urged upon them a sliding scale of $6 a year—the foreign aid to decrease at that rate, while the native churches increase pastoral support by that sum.

The third feature of the passing year which deserves comment, and the one that has given us, personally, most satisfaction, is the gratifying amount of Scripture study accomplished during the year.

Early in the year we had our hands full with relays of evangelists, deacons, and other workers coming in for a season of definite Bible-teaching and conference, and making plans for larger and more intelligent attacks on the kingdom of darkness all around.

Later on in the year these classes were renewed with our pastors. During September six full days were spent in conference at Wen-chow. They proved most helpful and stimulating. Over one hundred native pastors, evangelists, local preachers and office-bearers attended. The sight gave us a sense of deep gratitude to God, and the inspiration of it will not readily pass away.

During the last three months we have devoted ourselves unsparingly to our class of Bible students. Mr. Sloan, as he passed through our district in the month of January, pressed the need of such work upon us, and God has been graciously pleased to make the way plain for the fulfilment of what since then has been our earnest prayer and desire. Some ten young men have been with us and, we believe, have made real progress in Scripture knowledge. The teaching of the Westminster Shorter Catechism (with the help of Dr. Whyte's splendid Text-book) has been a revelation to these young men of Bible doctrine. Church history, exercises in preaching on the miracles of Christ, a summary of the life of Christ, Romanized colloquial writing and reading, Chinese Wen-li and character, and singing: these formed our chief course of study.

All these young men are devoted Christian workers—the choice of our churches. The more we have seen of them, the more we thank God for such gifts to us and to His church. We realize more fully the preparation beforehand that such classes demand, and we mean to make stepping-stones of our failures to worthier things.

The Peking-Hankow Railway.

This important railway, which is approximately 750 miles in length, is now nearing completion. It is already possible to travel from Peking to Hankow, though about 150 miles of the distance north and south of the Yellow River only have construction trains running at present. The great bridge which spans the Yellow River is being rapidly pushed forward. This bridge will be a little over two miles long, and will have 102 spans, of which about 40 are already completed. The bridging of "China's Sorrow" is a great engineering feat. The depth of the main current is 33 feet, and in flood times there are over 40 feet of water. As the river has no rock foundation in this district, the difficulty and nature of the bridging task will be appreciated. No caissons are being built, but screw piles are being driven by machinery down beneath the scour of the bed.

At present it takes about six or seven days to journey from Peking to Hankow, but when the bridge is completed, and passenger trains run the whole distance, the journey will be easily accomplished within two days.

A narrow gauge line is being built from Chen-t'eo, a few miles south of Cheng-ting Fu, to T'ai-yuan Fu, the capital of Shan-si. Some thirty miles of this roadway have been made. South of the Yellow River the engineers have been between three and four months engaged on the line from Kai-feng Fu, the capital of Ho-nan, to Si-an Fu, the capital of Shen-si. Other branch lines, both east and west, are being surveyed for mining and other purposes.

A new province has been formed in China. It comprises part of Shan-tong, Kiang-su, Gan-hwuy, and Ho-nan. Yang-chau and the other stations of the China Inland Mission on the Grand Canal will no longer be in Kiang-su, but in Kiang-hwuy, the new province.

A Word of Farewell.

FROM MRS. GRACE STOTT.

DURING this Eastertide, when one's thoughts have centred so much around the cross and the open grave, two words have been much on my mind. Before that final "It is finished" Jesus said, "I thirst." These words were doubtless induced by the physical suffering He was undergoing at the time, but had they not a deeper meaning? Was our Lord not at that time thirsting to bridge over death and the tomb, to be once more able to comfort His sorrowing, disheartened and discouraged disciples, ere ascending to His Father's throne? A page in their history was closed and they considered there was nothing better for them than to go back to the old life and old pursuits. "I go a fishing." "We also go with thee." Was He not thirsting for that day when, endued by the Holy Ghost with fresh power, they should do greater works than He had done, according to His own promise: thirsting to see those disciples scattered abroad everywhere, preaching that glorious Gospel which was at that hour being consummated? Was He not thirsting to realize a little of the joy that was set before Him, for which joy He was even then enduring the cross and despising the shame? What were the crown of thorns, the mocking, the spitting, compared to that joy to which He looked forward! He had said: "He that believeth on Me shall never thirst," yet He was thirsting in a real sense to see realized the fruit of His toil. And, beloved friends, is the Lord not thirsting still to see His character reproduced in you and me? Does He not long to see His followers consumed with something of the same zeal which consumed Him? Is He well pleased to see us in our selfish ease surrounding ourselves, not only with things necessary and comfortable, but with things luxurious, while so many hundreds of millions are dying in the blackness and darkness of despair? Shall we begrudge our greatest self-denial when on that day we shall see many calling Him blessed who were led to the knowledge of Him either through our speaking, praying, or giving? He not only said, "Go ye into all the world," but also, "Lift up your eyes, look on the fields, that they are white already unto harvest," and "Pray ye, therefore, the Lord of the Harvest, that He send forth laborers into His harvest," so that all might be included in the great work of evangelizing the heathen. How poor and small earthly things will seem in the day when He makes up His jewels. Shall we not be banded together to serve as never before, for the days indeed are few and evil.

On the eve of leaving for England as a first step towards my dearly loved China, I would urge all those whom I know and love, to more whole-hearted surrender, that as Christ pleased not Himself, we may not please ourselves. Are we not ambassadors for Christ? If so, where is our willingness to represent Him when and where and how He wills? An ambassador does not stipulate as to country or climate, nor does he frame his own message, nor in any way alter the message delivered, but simply goes where he is sent, speaks what he is told, and, as far as possible, in his life represents the one who has sent him. And, after all, the life is more than the message. He has satisfied our hearts in a great measure, but we shall be fully satisfied when we awake in His likeness. Then He shall see of the travail of His soul, and be satisfied too. But in the meantime He is thirsting for us to live such lives as shall cause Him even now to rejoice over us with singing, and to rest in His love. (See Zeph. 3: 17.) O to give back into the heart of Christ a song that He may rest in us as He did in His servant Abraham, of whom He said: "I know him that he will command his household with him," knowing that we shall fulfil the good pleasure of His will as far as it has been revealed to us. He has committed unto us the words of reconciliation. Let us therefore be workers together with Him—you here, and I for a while in China, working out His good pleasure towards one end—the salvation of souls, that the people may turn from their dumb idols to serve the living and true God and to wait for His Son from heaven. I shall also think of and pray for the dear friends who have shown so much kindness to me. Will you pray for me, that the Spirit of God in a large measure may rest upon me, that I may be a blessing to those with whom I come in contact by my life as well as by my words?

I hope, if the Lord wills, to spend the summer months in England and then about October sail for China. If the Lord permits I shall hope to return in about two years to resume my present work, and it will be a great joy to meet with you all again. In the meantime let us bear each other up before the throne of His grace.

Pastor Chü of Ta-ning.

The sad tidings of the home-call of this beloved native pastor has just reached us. It is only a little more than twelve months since the church of Ta-ning was called upon to suffer the loss of Pastor Chang, and now this further loss has come upon them. Within the same twelve months Miss Rasmussen, who was working at this station, was called to higher service, so that the church has had a triple loss in a little over one year.

Pastor Chü and Pastor Chang were brought to the Lord about the same time, and were baptized together in 1885. Pastor Chü was much used as an evangelist in his earlier days, and travelled constantly from place to place about the province. He was very popular, and of a most joyful spirit. The joy of the Lord possessed his soul, and his constant outbursts of praise would lead one almost to believe that he had been brought up in the Salvation Army. When it is remembered that he was a scholar with an M.A. degree, this departure from the usual Chinese decorum is the more remarkable. He has been twice beaten for refusing to do honor to the god of literature, and was, we believe, for a time deprived of his literary honors.

We commend the church at Ta-ning in this time of sorrow to the prayers of friends at home.

Tidings from the Provinces.

News Notes.

THE MISSIONARIES in Shanghai have, for the last few weeks, been uniting daily in prayer for a revival throughout China, and in several other centres similar meetings are being held.

MR. HOSTE paid a visit to the Ladies' Training Home at Yang-chau in February for the purpose of designating to inland stations some of the new workers. The designations are as follows:—Misses H. M. Scorer and E. J. Douglas-Hamilton to Wan Hsien, in Si-chuen; Misses A. R. Allen and L. Clarke to Kuei Fu, in the same province; Miss R. J. Pemberton to Sin-tien-tsi, also in Si-chuen; Miss E. C. Pearce to Hsing-an, in Shen-si; Miss M. A. Edwards to Si-hsiang, in Shen-si; Miss V. Lyle to Mei Hsien, in the same province; Miss M. L. S. Harman to Liang-chau, in Kan-suh; Misses H. E. Carr and D. Hunnybun, to Ta-ning, in Shan-si; Miss R. L. Dodds to Küh-u, in Shan-si; Miss K. E. Cooke to Ih-yang, in Kiang-si; Miss A. C. Skow to Ho-keo, in Kiang-si; Miss A. Rhenberg to Kuei-ki, in the same province; Miss C. M. Hacking to Fu-keo, in Ho-nan; Miss C. Argento to Yen-cheng, in the same province; and Miss P. R. DeLong to Sin-chang, in Cheh-kiang. Misses Scorer, Douglas-Hamilton, Allen, Clarke, and Pemberton have already started on their up-river journey under the escort of Mrs. Wilson, Miss Barclay and Mrs. Ririe, whilst Misses Pearce, Edwards, Lyle, and Harman have gone forward under the escort of Mr. and Mrs. Belcher.

ON THE 4TH OF MARCH Dr. Laycock, Mr. Thomasson, and Mr. Andersson left for the Training Home at Ganking, under the escort of Mr. Richard Williams, who is returning to the province of Yun-nan.

MR. C. E. PARSONS writes from Han-chong, Shen-si: "The famine in southern Shen-si continues, owing to the autumn crops being poor, and it is probable that much suffering will be witnessed before the May crops are available. Meanwhile we are giving famine relief from our compound. Living expenses are still double the normal, rice selling at 800 cash per *teo*, and fuel and other commodities are proportionately high. God has used this to the good of the people, who now have the right to use but one-tenth of their land for opium-growing, and upon this a fourfold tax is levied. The prospect for another famine, due largely to opium-growing, is thus much less than formerly."

MR. D. URQUHART, towards the end of last year, spent six weeks in the Iong-ning Cheo district, Shan-si, giving systematic Biblical instruction to the enquirers. Eight men took advantage of the opportunity, some of them staying from ten to fourteen days. After the time of study was over, several of the Christians joined our brother in visiting the homes of enquirers, and in preaching in the city and villages.

THE FOLLOWING EXTRACT from a letter received from Mr. Ernest J. Cooper, of Shan-si, will be read with interest. Mr. Cooper writes: "At Yu-u, this year, the feast for 'releasing souls from hell,' which is held every ten years, took place. Our street-chapel was open all the time, and assisted by a strong force of voluntary helpers, Mr. Lawson and I conducted continuous preaching services. The attention shown was most marked. For this we praise God and take courage."

MR. W. WESTWOOD reports that, at Gan-king, in An-hwuy, a series of special evangelistic meetings for shop-keepers and assistants had just been concluded. Two thousand invitations had been sent out. Owing to a heavy fall of snow the first meeting was poorly attended, but the audiences gradually increased, and each evening all who were present listened attentively.

MISS M. A. REID, of An-tong, in the new province of Kiang-hwuy, writes of an encouraging case of a well-to-do young man, named Ma, who is an enquirer. He is most earnest in preaching the Gospel. In the temple belonging to his clan there is a dragon which was put there at his own and his two brothers' expense. After destroying his own household gods he went to the temple and took off the head of the dragon, claiming that to be his share of the property. His brothers, who were acquainted with his former profligate life, seeing the change that has been wrought in him, have acquiesced in his action. Prayer is asked for him.

THE REV. C. H. PARSONS is being much encouraged by the case of an old man, who attended the Bible School held at Kuei-chau Fu last year, again coming a two days' journey on purpose to hear more of the truth, that he may return to his home and teach others. He has bought a reference New Testament, and seems to have made good progress. He broke with vegetarianism at Christmas time, and has no idols.

MISS E. H. ALLIBONE writes that, in the Kuang-üen district, in Si-chuen, the work is, on the whole, encouraging. At Chao-hua there is widespread interest in the Gospel. One family, all of whom profess faith in Christ and desire to receive further teaching, have cleared away their idols, and have turned out their best room so that their relatives and friends may gather there for worship.

WRITING FROM KIN-HUA on January 8, Rev. F. Dickie says: "I spent last Sunday in Lan-ki. Owing to the rainy day there was not such a good turnout as usual; still the chapel was well filled, and we had a very encouraging time together. I like the audience there; they listen so well, and really seem interested and anxious to learn more. Last month I visited Pu-kiang, being away six days, and as usual enjoyed the visit. I met several who are said to be new enquirers. Some of the old enquirers are very irregular in their attendance. Several have asked to be received into the church by baptism, and I think four may be received later. I hope to go back soon after the Chinese New Year. We continue to have much to encourage us in Kin-hua and the two country stations. We have been going to the near-by villages, and always get a welcome, although many who promise to come to the city fail to do so."

Shan-si.

CHIEH-HSIU.—"I have just completed a tour of twenty villages in our district and there are still five more to visit. A year ago we had only four or five villages where we could go and preach the Gospel in this district, and we prayed daily that God would give us entrance into the surrounding villages. He has answered our prayers abundantly above all we asked or thought. Not only are these villages open to us for telling the Gospel to the villagers, but in fifteen of the twenty there are those who have put away their idols and who are anxious to be taught; so that when we go to their homes we should stay two or three days to give them the help they need and so much desire. Twenty men are anxious to come in after the Chinese New Year to receive two weeks' teaching, and we have written asking Mr. Knight to come up to teach them. As you will know, Mr. Knight is giving his time to that special work in our province and it is greatly appreciated. These men who will come in for teaching are to bring their own food and cook it themselves. We are also to have another class of about twelve women in after the Chinese New Year. These will bring their own food also.

"We feel the responsibility of teaching laid upon us and would ask your special prayers that God will give us the necessary wisdom for this important work. Our services are well attended—the large chapel has been filled to its utmost for the past four or five Sundays. Prayer is surely the secret of power in our work. We are only two weak women, and our helpers, though good, are weak before the obstacles which face us. Nevertheless God has, in answer to our united prayers, granted us this great joy of seeing the work spread and men and

women who gathered there. The following day Mr. Adam performed a marriage ceremony, and we afterwards went to seven different houses, in different parts of the city, and helped to destroy idols and tablets. We also visited Ien-peng, a village just outside the north gate, where several Christians and enquirers live. The work in this district struck me as most encouraging. Not only in the city, but in the country around, the Gospel is being spread. We returned to An-shuen on the 18th."—*G. Cecil-Smith.*

Yun-nan.

TA-LI FU.—"The medical work in this city progresses about as it did before the
which brought so
e city. The Chinese
caused a drop off in
it has left us more
dealing, and this, I
e profitable. During
ve attended to 190
najority of whom be-

scene was witnessed
st medical day. An
ears of age, who was
een brought by her
ything could be done
explaining to them
e to do anything to
egan telling the old
and how to obtain an
d where there are no
e. It was touching
arnest questions she
some time listening,
t I told the woman
f many times during
-chu ai O' (Jesus the
d to try to think of
t. After going over
ake sure she had it
ay, repeating aloud,
O, Yesu Chiu-chu ai
the need here of lady
such cases by visit-
mes.
sia Kuan once during
ere was a big festival
ge number of people
rk there is similar to
, generally speaking,
ndifferent to the Gos-
f so many Mohamme-
all the harder, as a re-
a little truth is much
l with than one that

g for the work here,
y, and the time will
l be a moving among
r.) *W. T. Clark.*

Monthly Notes.

ARRIVALS.

Feb. 19th, at Shanghai, Mr. Richard Williams (returned), Mr. A. P. Laycock, M.A., M B., B.C., and Mr. H. W. Thomasson, from England; Mr. Richard Anderson, from Sweden.

Mar. 5th, at Shanghai, Mrs. A. Wright and two children (returned), and Misses H. M. Duncan, J. R. Anderson, E. R. White, R. Hjort and B. H. Lajus, from England.

DEPARTURES.

Feb. 20th, from Shanghai, Mr. and Mrs. J. A. Stooke, Mrs. E. O. Williams and two children, Mr. M. Beauchamp, Mrs. Cameron and Miss C. Landmark, for England.

Feb. 25th, from Shanghai, Miss E. Black, for England.

May 5th, from Montreal, Mrs. Grace Stott, for Liverpool.

May 13th, from Montreal, Mr. and Mrs. James Lawson and one child, for London.

BIRTHS.

Jan. 7th, at Üin-cheng, Shan-si, to Mr. and Mrs. J. T. Sandberg, a son (Sten Theodor Bergen).

Jan. 11th, at I-shi, Shan-si, to Mr. and Mrs. A. Hahne, a son.

Jan. 26th, at Cheo-kia-keo, Ho-nan, to Mr. and Mrs. J. Brock, a daughter (Agnes Muriel).

March 7th, at Lu-an, Shan-si, to Mr. and Mrs. F. C. H. Dreyer, a daughter (Edith Gertrude.)

March 9th, at U-hu, to Mr. and Mrs. W. G. Bobby, a daughter.

Recent Baptisms.

1904.	
SI-CHUEN—	
Kia-ting out-station	3
Previously reported for 1904	2,383
	2,386
1905.	
SI-CHUEN—	
Lu-chau	5
Kia-ting out-station	7
GAN-HWUY—	
Ing-chau Fu	2
KIANG-SI—	
Nan-chang	1
YUN-NAN—	
Ta-li Fu	1
CHIH-LI—	
Hsuen-hua Fu	3
CHEH-KIANG—	
Wen-chau	5
Bing-yie and out-station ...	9
	33

---

it. No other leader or reformer but Christ the Savior has asserted it.

It is proved by eight definite examples from Scripture history. Eight, in the Bible, is the mystic number connected with life after death. Thus, eight persons passed safely through the death of the deluge. Three persons were raised from death by the old prophets; three by the Lord Jesus; and two by His Apostles. No one but Jehovah's servants have ever been allowed to raise the dead. The magicians of Egypt could imitate Moses in everything but producing life (Ex. viii. 18).

Scripture testimony concerning the resurrection of the dead is very clear. From the New Testament we learn that there shall be two distinct resurrections: "All that are in the graves shall hear His voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John v. 29). From the Old Testament Scriptures, from Daniel xii. 2, and other prophecies, the Jews of Christ's day and Paul's day held the same hope, "that there shall be a resurrection of the dead, both of the just and unjust" (Acts xxiv. 15). This hope the Sadducees denied; hence they sought to entangle the Lord Jesus with the difficult question, "Master, in the resurrection whose wife shall the woman be, when the seven had her to wife?" (Mark xii. 23).

Those two resurrections are to be separated by an interval of one thousand years. The one is called the *first* resurrection (Rev. xx. 5). It includes only the "blessed and holy" (v. 6). It is designated by Paul as "the resurrection out from among the dead." He expresses himself as earnestly striving to attain unto that resurrection, as though it were a condition distinct from and vastly more desirable than to have part in a general resurrection, such as is appointed for all men.

This "first," "blessed," and "holy" resurrection will take place at the coming of the Lord for His

TORONTO, JUNE, 1905.

Editorial Notes.

IT is always to be understood by the readers of this paper, that the reason why the paper does not contain articles of a more general sort, such as go to make up the reading matter of the usual religious paper, is because its province is limited to the single theme of the work of the China Inland Mission. There are many articles which we are asked to print and which we should be glad to print, in order that they might come before our readers, for they would be for blessing to them; but they would be aside from our purpose in editing and publishing our paper. Our object is to present to our readers, first, articles of a Scriptural kind, which will make for the deepening of the spiritual life; second, articles concerning the principles of Christian service, and, especially, of missionary service; and third, news concerning the work of the Mission in the field and items concerning the work of the Mission at home, which will go to quicken interest in the Lord's work in China and be the means of awakening intelligent prayer in its behalf. This is the "one thing" which we seek to do in these pages. May we not have the prayers of our readers that this one thing may be faithfully done, for the glory of the name of Him whom we serve.

We have received word of the journeying of Mr. Taylor and Dr. and Mrs. Taylor as far as Yokohama, and we take it for granted, not having heard to the contrary, that they have long since reached Shanghai. We regret to say that Mr. Taylor fell in the saloon of the steamer, the second day out from San Francisco, and hurt his spine, so that he was confined to his room, in weakness and pain, during the greater part of the journey to Yokohama. At last reports he was better, though not fully recovered. The party must have reached Shanghai about the close of the first week in April. We can imagine the welcome to that city which they received by missionaries of the C.I.M., and by others. We trust that our friends will be kept in remembrance by those who read this paper and who pray as they read.

The news from the field continues to be, for the most part, most encouraging. From all over the empire reports reach us that there is a marked increase of interest in the Gospel message, and a new impression produced by the preaching of the missionaries. Not a few enquirers are asking the privilege of confessing their faith in Christ through baptism, and are confirming their profession by an entire change in the course of their lives. Notable scenes have taken place, in some quarters, in the destruction of idols and temples, in some cases families taking part in this, and in a few cases, clansand villages uniting to put an end to the worship and service of their false gods. All these things should lead us to express great gratitude to God, our Father. We have prayed and served long, waiting for such times to come. By God's grace they are now upon us. Let us not fail in offering our sacrifice of thanksgiving to Him who worketh for us.

With all the occasion there is, because of what is occurring in China, for giving God thanks, we are constrained to say that the situation in that land, from a religious standpoint, has some sinister aspects about it. The progress of the Japanese-Russian war has produced in the far east some conditions which are not making altogether for China's good. Unless we are greatly mistaken, the prestige the Japanese are obtaining is establishing a relationship between Japan and China that will eventuate in putting Japan, as related to China, in the position of a tutor, and China, as related to Japan, in the position of a disciple. This has already, in large measure, come to pass, for it is said that there are now some five thousand Chinese students in the colleges of Japan, preparing to return to China as missionaries of Japanese civilization, and it is added that Japanese teachers are permeating the Chinese Empire, seeking for and obtaining positions of trust as educators of the Chinese people. If Japan's colleges were Christian institutions, and her educators were Christian men, the situation would be different, and the conditions would be, not only natural, but also most desirable. But this is not the condition existing, for Japan is still generally heathen, and where it is not heathen, it is largely agnostic. In other words, Japan has little to give China besides a modern, irreligious civilization, which is a most serious situation, if Japan is to be China's teacher. In such an event, there is good reason for fearing, from a spiritual standpoint, that China's last state may be worse than her first.

s, took place. Our
n all the time, and
force of voluntary
and I conducted
services. The at-
ıost marked. For
l take courage."

D reports that, at
, a series of special
for shop-keepers
st been concluded.
ions had been sent
vy fall of snow the
orly attended, but
lly increased, and
were present lis-

listen so well, and really seem interested and anxious to learn more. Last month I visited Pu-kiang, being away six days, and as usual enjoyed the visit. I met several who are said to be new enquirers. Some of the old enquirers are very irregular in their attendance. Several have asked to be received into the church by baptism, and I think four may be received later. I hope to go back soon after the Chinese New Year. We continue to have much to encourage us in Kin-hua and the two country stations. We have been going to the near-by villages, and always get a welcome, although many who promise to come to the city fail to do so."

of An-tong, in the
ıg-hwuy, writes of
a well-to-do young
is an enquirer. He
ching the Gospel.
ıg to his clan there
s put there at his
ers' expense. After
ıousehold gods he
d took off the head
ing that to be his
His brothers, who
is former profligate
ge that has been
acquiesced in his
d for him.

Parsons is being
he case of an old
Bible School held
ear, again coming
purpose to hear
he may return to
others. He has
w Testament, and
od progress. He
ism at Christmas

E writes that, in
, in Si-chuen, the

Shan-si.

Chieh-hsiu.—"I have just completed a tour of twenty villages in our district and there are still five more to visit. A year ago we had only four or five villages where we could go and preach the Gospel in this district, and we prayed daily that God would give us entrance into the surrounding villages. He has answered our prayers abundantly above all we asked or thought. Not only are these villages open to us for telling the Gospel to the villagers, but in fifteen of the twenty there are those who have put away their idols and who are anxious to be taught; so that when we go to their homes we should stay two or three days to give them the help they need and so much desire. Twenty men are anxious to come in after the Chinese New Year to receive two weeks' teaching, and we have written asking Mr. Knight to come up to teach them. As you will know, Mr. Knight is giving his time to that special work in our province and it is greatly appreciated. These men who will come in for teaching are to bring their own food and cook it themselves. We are also to have another

CHINA'S MILLIONS

The Resurrection.

BY MRS. G. C. NEEDHAM.

THE Resurrection is purely a matter of Divine revelation. No other book but the Bible declares it. No other leader or reformer but Christ the Savior has asserted it.

It is proved by eight definite examples from Scripture history. Eight, in the Bible, is the mystic number connected with life after death. Thus, eight persons passed safely through the death of the deluge. Three persons were raised from death by the old prophets; three by the Lord Jesus; and two by His Apostles. No one but Jehovah's servants have ever been allowed to raise the dead. The magicians of Egypt could imitate Moses in everything but producing life (Ex. viii. 18).

Scripture testimony concerning the resurrection of the dead is very clear. From the New Testament we learn that there shall be two distinct resurrections: "All that are in the graves shall hear His voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John v. 29). From the Old Testament Scriptures, from Daniel xii. 2, and other prophecies, the Jews of Christ's day and Paul's day held the same hope, "that there shall be a resurrection of the dead, both of the just and unjust" (Acts xxiv. 15). This hope the Sadducees denied; hence they sought to entangle the Lord Jesus with the difficult question, "Master, in the resurrection whose wife shall the woman be, when the seven had her to wife?" (Mark xii. 23).

Those two resurrections are to be separated by an interval of one thousand years. The one is called the *first* resurrection (Rev. xx. 5). It includes only the "blessed and holy" (v. 6). It is designated by Paul as "the resurrection out from among the dead." He expresses himself as earnestly striving to attain unto that resurrection, as though it were a condition distinct from and vastly more desirable than to have part in a general resurrection, such as is appointed for all men.

This "first," "blessed," and "holy" resurrection will take place at the coming of the Lord for His Church (1 Thess. iv. 16). His first official act, when He appears in the air, will be to raise the dead who are His own, and then translate the living who with them are to constitute His Church (2 Thess. ii. 1). From Scripture hints it seems not improbable that to Michael, the archangel, is committed the charge of the sleeping saints. We read of him disputing with Satan concerning the custody of the body of Moses; and find him standing up to represent the Jewish people in connection with the resurrection of the wise and faithful among those who sleep (Dan. xii. 1; Jude 9).

One strong incidental proof to the fact that there is to be a first resurrection exclusively for the holy, is found in the teaching of 2 Cor. v. 10. The Church is to be judged *alone* at the judgment-seat of Christ. No person unwashed in the blood of the Lamb will be found in that company. David well understood this when he declared, "The ungodly shall not stand (lit. *rise up*) in the judgment, nor sinners in the congregation of the righteous" (Ps. i. 5). It is to be a judgment in reference to service, and not in reference to salvation (1 Cor. iii. 13, 14, 15, 17).

Again: the first resurrection is to be in various bands, or orders. The military term *cohort* or *tagma* is used by the Apostle (1 Cor. xv. 23). This same truth is further taught under the illustration of sun, moon and stars. Jesus is called the "Sun" (Mal. iv. 2). His Church is likened to the "moon" (Cant. vi. 10); and Israel is mentioned as the "stars" (Dan. xii. 5). Paul, gathering up these Old Testament figures, declares, "There is one glory of the sun and another glory of the moon, and another glory of the stars; for star differeth from star in glory. So also is the resurrection of the dead" (1 Cor. xv. 41, 42).

There are mysteries, however, in connection with this gradation of glory in resurrection, about which we would meditate with extreme reverence and caution. "Now we see through a glass, darkly." John Baptist stated that he and the Jewish saints he represented were not the Bride, but only the friends of the Bridegroom (John iii. 29). From Luke xiii. 28 we learn that the Church is quite distinct from the king-

TORONTO, JUNE, 1905.

dom. The Bride of the Lamb form one part of the great redeemed throng: the Elect of the Messiah constitute another. Each are to share in the first resurrection, but each, it would seem, in their own order, or cohort (read Dan. xii. 2; Isaiah xxvi. 19; Zech. xiv. 5; Jude 14).

There is mention also of a "glory celestial," and a "glory terrestrial" (Ez. xxxvii. 13; 1 Cor. xv. 40).

The characteristics of the "first," the "holy" resurrection, are beautifully delineated. Present human functions will be merged into higher relationships. "The children of the resurrection" are without sex. All are to be designated as "sons" of God, and "virgins" (Rev. xiv. 4). No death will deplete their ranks, and no marriage will increase their numbers. They shall have perpetual youth. Luminous as our Lord on the Mount of Transfiguration, like Moses and Elias they will shine as the sun in his strength (Matt. xiii. 43; Luke ix. 30, 31). So superior to this present body will the resurrection body be, in power and elasticity, that no barriers of matter can detain it. Like their Lord, they can pass through closed doors, mount up as on eagles' wings, and appear or vanish at will (Luke xxiv. 31, 36). They shall differ in variety of glory "as one star differeth from another" (1 Cor. xv. 38-41). Garments of light shall be their clothing (Psa. civ. 1, 2), and "hidden manna" their food (Rev. ii. 17). Their employment shall be eternal priesthood, with the new lustrous white stone for their new Urim and Thummin. In some sense all the children of the first resurrection will be "like their Lord," though as in the seven branched candlestick, He, the centre, must be pre-eminent in glory (1 John iii. 2; Rev. 1:13-15). David believed that he should awake in Messiah's likeness (Psa. xvii. 15). John the Apostle had the same hope. That the resurrection body will not be the old blood-life, we know from our Lord's words (Luke xxiv. 39). Yet it shall have form, consistency and identity; all of which Paul calls a "mystery."

One thousand years after the first resurrection, shall occur the resurrection of the wicked. Scripture calls it the "awakening to shame and everlasting contempt" (Dan. xii. 2); the "resurrection of damnation" (John v. 29); "the second death" (Rev. xxi. 8). The Church of God shall not be there. Righteous Israel shall not be there. The martyrs of Antichrist shall not be there. None of the blood-marked ones will be there. Only the evil ones, deniers of God, rejectors of Jesus, despisers of grace—they all, small and great, shall be there. "And the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx. 12, 15). For all "the fearful and unbelieving, and the abominable, and murderers and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. xxi. 8).

Too awful for human pen to attempt to elaborate shall be this final "resurrection unto condemnation." Only the blood of Jesus Christ, and faith in Himself, can save any of us from standing in that vast assembly before the Great White Throne. From that assize there is no reprieve. After it comes the "second death," the "lake of fire," the "gnashing of teeth," the "worm that dieth not."

To contemplate the doctrine of the resurrection is intensely practical, and puts us into the best of associations. It was the hope of Abraham, of Joseph, of Moses, of Job, of Isaiah, of Daniel, of Hosea, of Mary and Martha, of Peter, of Paul, of John. Our holy dead are waiting for it. The intermediate state is but temporary. Until the curse of death is lifted from the body by resurrection, there can be no complete glory for the believer (1 Cor. xv. 54; Rom. viii. 23; Heb. xi 39, 40). "Soul, *body* and spirit" must all, and together, receive the benefits of Christ's redemptive work.

Resurrection is set before us as the great motive power to make us "steadfast, unmovable, always abounding in the work of the Lord." It will be the perfect state for the believer, and the unalterable state for the unbeliever.

"Soul and body reunited
Thenceforth nothing shall divide,
Waking up in Christ's own likeness,
Satisfied."

"I Give Thee Rest."

If we believed, we should arise and sing,
Dropping our burdens at His pierced feet,
Sorrow would flee, and weariness take wing,
Hard things grow fair, and bitter waters sweet.

If we believed, what room for fear or care
Within His arms, safe sheltered on His breast?
Peace for our pain, and hope for our despair,
Is what He meant Who said, "I give thee rest."

Carried in Him and for Him, can they harm
Or press thee sore, or prove a weary weight?
Nay, nay; into thy life His blessed calm
Shall drop, and thou no more be desolate.

No more with downcast eyes go faltering on,
Alone and sick at heart, and closely pressed.
Thy chains shall break, thy heavy heart be gone,
For He Who calls thee, He will "give thee rest."

—*Selected.*

In Memoriam.

Alfred Lindsay Shapleigh and his sons, Stephen and Samuel Brooks, who arrived in China December 31st, 1904, and entered the Home-land February 4th, 18th and 24th, 1905.

The following lines were written by Mrs. Shapleigh within a month of the death of her husband, Dr. A. L. Shapleigh, and her two sons, from smallpox, at Ganking, Central China. Dr. Shapleigh was a graduate of Harvard University, having taken his degree both in the arts and medical courses. He and Mrs. Shapleigh joined the China Inland Mission in the autumn of 1904, arriving in China on the last day of that year.

As for God, His way is perfect;
The word of the Lord is tried;
He is a shield unto all them
That take refuge in Him.
PSALM 18:30.

HOW full of meaning are these words of the inspired Psalmist! Reading them over and over we are comforted and strengthened and enabled to praise God even in the time of deepest distress, when His dealings with us are quite beyond our understanding.

"His way is perfect." Shall we believe it and rest upon it? If we do, the very peace of God will fill our hearts, and better still, the *God of Peace* will be with us. Not a doubt or a question can arise in the calm of that chamber of trust into which He leads us.

"The word of the Lord is tried." Yes, tried and proved, and it has *never once* failed! "*All* the promises of God are Yea and Amen in Christ Jesus." "He is faithful that promised." "He shall not fail nor be discouraged." Believing and receiving this word of the Lord, what room is there for failure or discouragement on *our* part?

But God's measure of blessing for His children is ever exceeding abundantly above all that we ask or think, and we read further, "He is a shield unto all them that take refuge in Him." A shield! *God* our shield! What comfort in the thought at this time when the enemy of our souls assails us, and tries to overwhelm us in the dark waters of sorrow and despair! He would, if he could, make us forget that God is love, and that He does not afflict willingly nor grieve the children of men. But just here, when our feet have well-nigh slipped, we remember this promise. There is a condition: what is it?—"A shield unto all them that *take refuge* in Him." O what loving provision for our weakness and insufficiency! We are not asked to stand, and in our own strength do battle with the adversary. No, in our very helplessness, burdened and lonely and sorrowful, we cast ourselves upon Him, crying: O Lord, I am oppressed! undertake for me!" and taking refuge in the covert of His wings we find He is indeed our shield.

It is hard to stop with this verse. As we read on we find our God spoken of as a *rock*. There is strength in the very word. How firm a foundation for our feet to stand upon, blest Rock of our salvation! No "shifting sand" here.

Then the thought of the shadow of a great rock in a weary land. How it comforts us from whose lives so much of earthly joy has gone, to whom this scene of our brief pilgrimage must sometimes seem a weary land—to remember the shadow of a great rock under which we may sweetly rest and drink of the river of His pleasures.

No, there is no other rock besides Jehovah God, who "girdeth me with strength, and maketh my way perfect." Again this tender provision for our need. We rise from the stillness and calm of communion with Him to meet the duties, the trials, the perplexities, perhaps the heart-break of the day before us. We realize so keenly our weakness, our need of guidance in the small details of our life. He does not fail us nor forsake us here, praise to His dear name! It is He who girdeth us with strength, and maketh our way perfect. In *His* strength we go forward, His strength which is made perfect in weakness; and lost in wonder at such gracious condescension we cry with the Apostle Paul, "Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may cover," or "spread a tabernacle over me" (R. V. margin). *Our* way perfect. We have already rested our souls on the assurance that *His* way is perfect, though we cannot always understand it. Now we learn that He is willing to be our Guide, the Director of our path; that our steps may be ordered by Him. No problem too hard for Him to solve, no minor detail of daily life and service too small for Him to notice. "The Lord thinketh upon me!" O Rock divine, O Refuge dear—may we never fail to put our trust in Thee, and let Thee be our Guide even unto death!

Just three verses from one Psalm, yet containing enough to comfort every burdened, sorrowing heart in this world for which Christ died, if they only knew.

Writing to-day from a land where millions of souls, dear to the Savior, are living and dying without Him, where they "sorrow without hope," "having no comforter," is it any wonder that one longs to share with them "the comfort wherewith we are comforted of God"; to spend and be spent for their salvation who have had none of the privileges so abundantly bestowed upon us?

It is from a full heart that these lines are penned. The dear one who, with his two precious children, has now entered a richer, fuller life and service, would desire, I am sure, that the consecration and accepted sacrifice of his life for China should be the means of arousing in others a deeper sense of their responsibility towards China's millions.

No memorial, no tribute is more fitting than the simple statement that he loved his Lord enough to follow Him to one of the dark places of the earth, longing to be used in calling some out of darkness into His marvellous light. One with whom he stayed in Yokohama on the way hither, has written of Him: "He was so bright, so simply glad in the Lord, he was a perfect sunbeam in the house those stormy days." He counted it a great joy and privilege to be in China, and looked forward eagerly to studying the language and to using his knowledge of medicine as means to the great end, winning souls to his Savior. Thus purposing, he was perplexed and troubled the first day or two of his sickness, which came upon him the day before our arrival in Gan-king; but this feeling passed away, and he was able to say, with peace in face and voice, "I know I am just where God wants me to be. I am so happy." On the third day, suspecting that it might be smallpox, and seeing that I was distressed, he said, "You must not feel like that. If we all die of smallpox within a month we must be ready to say: 'Thy will be done.'" The fourth day, unable to sleep, and realizing his serious condition, he drew very near the Lord, and spent much time in prayer. "It is a most solemn, holy time for me," he said, "I would rather not see any visitors." He seemed to feel that the Home-call might come that night, and bade me a loving good-bye, saying that he was ready to go. No one considered it smallpox at this time, and after that day until the morning of his departure on Feb. 4th, it was thought that he might recover, but God wanted him, and before noon of that Chinese New Year's Day, very quietly his spirit left its earthly tenement to obey the summons, "Come up higher." Little did we think, as we who had nursed him gathered for the simple burial service out in the open country, and sang the hymns he loved, that within three weeks his beloved sons would be with him in that "fold whence none can stray." That day of the funeral dear Brooks pressed close to my side and clasped my hand protectingly in his, and until we were both taken sick little Stephen, though only two, was full of sympathy. "See poor sick Papa?" he asked one day. "No, dear, Papa isn't sick any more. He has gone to live with Jesus." "And *dear* God," he added, solemnly. Seeing me sorrowful, he would follow me about the room, asking "What's a matter, Mamma?" and then throw his arms round my neck to comfort me. How good God was to let me have their loving ministry before He took them to Himself!

Prevented by my own illness from nursing dear Stephen, who was first called away, I was able to see Brooks several times before he left us. Both were patient little sufferers, and had a devoted doctor and nurses who did all in their power to make them comfortable. Brooks was asked whether he was ready to go. "Yes, Mamma." "Who makes you ready, dear?" "Jesus," was the quick reply. "What does He do with your sins, Brooks?" the doctor asked. "Washes them away." Then after a pause, "I'd *rather* get well to help you, Mamma."

Thus quickly had the dear child, not yet eight years old, realized the new responsibility laid upon him by his father's death. Six days after little Stephen had been gathered in the arms of the loving Shepherd his "dear brother Brooks" joined him.

Thinking of father and sons united, never more to suffer or to sin, to weep or to fear—*safe and seeing Jesus*, what wonder that I could rejoice even while I realized a loneliness such as I had never known before.

"*He is worthy.*" Let those who have cheerfully given their dearest and choicest to Christ and China take comfort in this thought. "*Nothing* is too precious for Jesus." He has accepted the sacrifice instead of the service, that is all. Shall we not be satisfied, knowing that He doeth all things well? There is a purpose, a divine purpose, underlying this mystery. Let us see to it that we fulfill our part in it.

There are three new graves in the little Christian cemetery outside the city wall of Gan-king. Three light-bearers,—for even little ones can witness for Jesus—have been taken away. The darkness is dense all around that cemetery; only a glimmer of light here and there in the Province of Gan-hwuy, and it is just *one* of the eighteen provinces of China. Looking through the open door of my room, as I sit writing, I can see the hills which are round about Chin-kiang, covered thickly with the graves of Chinese. Many of them are not marked; all of them are Christless graves. Add to these other thousands, throughout the length and breadth of this vast land, and then remember, what we have so often heard, that "a million a month in China are dying *without God.*" Shall we stop and *think* of it? Shall we *pray* over it? Shall we consider it in the light of our own happy condition as sons of God and heirs of eternal life? Have we any responsibility towards these dying millions? Are we keeping back from them the bread of life, upon which we feed, and denying them the cup of salvation? "Looking for that blessed hope" ourselves, "the glorious appearing of the great God and our Savior, Jesus Christ," when we shall meet Him and be forever with Him and our loved ones, have we thought what it must be to "sorrow *without* hope"? Are we *going* to them, *letting others go*, *praying* for them, *giving* of our means? Jesus died for them as well as for us, let us not forget that. They are redeemed, but they do not know it. Who will tell them? May God open our hearts to receive the message there may be for us in the thought of those three *Christian* graves, outside Gan-king, and these *Christless* graves covering the hills and plains of China!

He was not willing that any should perish. Lord, give me a heart like Thine!

CHINA INLAND MISSION,
Chin-kiang, Kiang-su, China.

23rd March, 1905.

A Letter from Mrs. F. Howard Taylor.

Japan, April 15th, 1905.

DEAR FRIENDS AT HOME,

The sun is setting over the beautiful harbor of Nagasaki, our last stopping-place before we reach Shanghai. Two months have slipped away since we sailed from Liverpool, and at length we are nearing the end of our long journey. On the deck of the S.S. "Mongolia," than which the captain tells us there are only six larger vessels afloat, I am sitting by dear Father (Mr. Hudson Taylor) enjoying all the loveliness outspread around us. He is in a long chair reading, and has just laid down his book to walk a little in the sunshine with my husband, and watch the animated scene below, where hundreds of Japanese, women as well as men, are loading coal by the thousand tons into our hold.

We have the deck all to ourselves, for most people have gone ashore. We went this morning, and after long rides in rikshas through the busy streets, Father and we climbed about 150 steps to a famous temple on a hillside, and were rewarded by a view of unusual beauty. Far below us, seen through the dark branches of fir trees, and over lovely masses of cherry blossom, lay the great city, a vast expanse of grey roofs, and amid gardens and greenery, running up the steep hillsides in all directions, and down to the blue waters of the bay. As I look at the hill now, and the place where we stood, and watch dear Father walking the deck as if he had done nothing but rest all day, I realize how much we have to be thankful for. He climbed those steps this morning with actual enjoyment, and bore the ride of more than an hour without difficulty, and instead of being worn out this afternoon, seems refreshed. What a change since we left London!

TEA-GARDEN AND SUMMER-HOUSE, SHANGHAI.

All the way we have been conscious of the good hand of the Lord upon us, prospering our journey and strengthening dear Father in answer to many prayers, and as we land in China we want these few lines of loving thanks to speed back to you who have remembered us across the seas.

When we left London in February, Mr. Taylor was still so far from strong, after a sharp attack of bronchitis, that it seemed a serious risk to set out at all. But nothing would hold him back. He told us plainly that he would rather die upon the way than abandon his hope of returning to China once more. The voyage across the Atlantic did him good. A rest of ten days in Philadelphia was good preparation for the long railway journey across the States. By taking the southern route, we left the cold of winter behind in a few days, and found ourselves in San Francisco almost wondering how we got there so easily. We just seemed carried over all the hard places. Floods in eastern California made railway travelling impossible for many days. Trains were "held up" everywhere. More than a hundred travellers who had taken passages on this very steamer were unable to get through at all, and had to be left belated at various points on the line. The train we travelled by was, in fact, the only one that succeeded in reaching San Francisco from the south for several days; and the next train that arrived just before the vessel sailed, brought our luggage!

One accident only has troubled us, and that might have been much more serious. We had just left San Francisco and put out to sea beyond the Golden Gate, when a sudden movement of the ship threw Mr. Taylor off his balance, and he fell rather heavily on the floor of the dining saloon. The result was not a little stiffness and suffering for about two weeks. But now, thank God, he is much better, and we hope will soon be quite free from pain. We should be grateful for prayer that no permanent weakness may remain as a result of this fall.

During our stay in America, we had the pleasure of being present at the opening of the new Mission-house in Philadelphia—the Home at Germantown into which Mr. Frost and his family have just moved. The house is roomy and attractive, beautifully situated on high and open ground. It is a semi-detached building, on School Lane, near the Wayne Avenue trolley and the Penna. R.R. (Chelten

Avenue) Station, and only twenty minutes by train from the heart of Philadelphia. A valuable property and in perfect condition, it is no small matter to have been able to obtain it on very favorable terms, and that the purchase money is so far paid over already, that only a small rental remains. But even better than this good gift to the work, is the strengthening of the United States' branch of the Mission, by the addition of three most valuable members to the Philadelphia Council: the Rev. Charles Erdman, minister of the First Presbyterian Church in Germantown, and son of Dr. Erdman, who was one of the first friends of the Mission in America, and still remains on its Council; Dr. Frederick W. Farr, Baptist minister in Philadelphia; and the Rev. D. M. Stearns, of the Reformed Episcopal Church, of Germantown, who is so widely known as a Bible teacher and friend of Foreign Missions. Including Dr. Erdman, Dr. R. A. Torrey, Dr. Howard Kelly and Mr. H. C. Coleman, its first members, the Philadelphia Council now numbers seven brethren, heart to heart with Mr. Frost in the work.

Five weeks ago we said good bye to these dear friends, and left Philadelphia deep in winter snows. New Orleans we found blossoming into spring, and California rich already with fruit and flowers. Honolulu was radiant with almost tropical sunshine, basking in summer seas. And now Japan, in the midst of the cherry blossom season, is fair and charming beyond description.

Wonderful little country! One could never imagine from its calm and cheerful aspect of things all that is going on. There is no excitement or perturbation anywhere. And yet pitiful evidence of the war is to be seen in the great military hospitals at many a centre, crowded with thousands of wounded soldiers. At Osaka there are 8,000, at Tokio, 10,000, and so on elsewhere. And still the trains loaded with recruits pass on steadily day and night to the front, and the people enthusiastically support their beloved rulers in the stupendous struggle. The war, terrible as it is, seems to be bringing out all that is best in the national character.

And what a challenge to the Church of Christ! It seems the opportunity of ages for the evangelization of Japan. Now, as never before, the people's hearts are open. Every facility is being given by the Government for the carrying on of Y.M.C.A. and other Christian work among the soldiers. Missionaries are welcomed to meet the outgoing troops at various stopping-places along the line. They may bring their little organs to the railway stations, and hold services as often as they please, singing to the men, and circulating Scriptures and tracts. And the hospitals everywhere are thrown open with equal cordiality.

Do find a place in your prayers, dear friends, for these thousands upon thousands of wounded men suddenly placed within our reach. The missionaries are doing a great deal, in addition to all their other work; but think how much more might be done! The eagerness of the men to obtain tracts and Scriptures is most touching. They crowd around the visitors and plead for books. They beg for more frequent visits. "Come and talk to us; we are so tired of nothing to do!" "Do give me another book! I have read this one many times, and want to understand more."

It is indeed an unparalleled opportunity: a chance to evangelize Japan through her heroes, the men who have carried her flag to glory, and whom the people delight to honor. Let us remember it before the Lord in constant prayer, and if any who read these lines desire to help in the purchase of Scriptures and tracts to supply the urgent demand, we shall be glad to receive gifts in Shanghai, either large or small, and pass them on to workers we have met within the last few days at Osaka and Tokio.

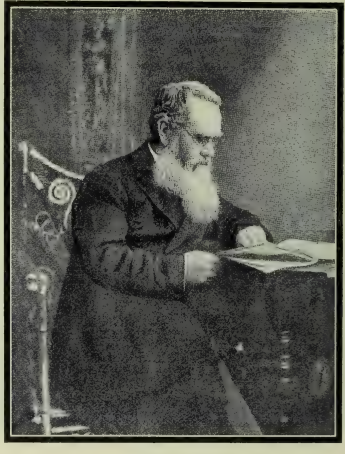
The day after to-morrow we hope to reach Shanghai. How long Mr. Taylor may be able to remain, and how far he may travel inland, is quite uncertain. The other day in prayer, he said so simply: "My strength is not what it once was; but Thou givest more grace. Thou dost not require or expect it in Thy children."

In this confidence we go forward. Apart from Him we can do nothing. But as we seek the Lord and His strength day by day, He will bless us, reviving our own souls and making us a blessing. May this be your experience, too, beloved friends.

With affectionate greetings, in which Mr. Hudson Taylor and my husband join,

Yours very sincerely,
M. GERALDINE TAYLOR.

Permanent Address:
CHINA INLAND MISSION, SHANGHAI.



J. HUDSON TAYLOR.
Entered into rest, Saturday, June 3rd, 1905, at Chang-sha, Hu-nan.
(See Editorial Notes, page 72).

"The Spirit That Now Worketh" in China.

BY WM. J. DOHERTY.

The following remarkable narrative was written by Mr. Doherty at the request of Mr. and Mrs. Helmer, who while on a brief visit to the station of Hsin-chang met the young man who had given up his lucrative business in divination, and had burned his books, etc.

As to the sequel of the story, viz., the burning of houses, etc., Mr. Doherty, in a private letter covering the narrative, writes :—I refused to give credence to the statements of the natives until I visited the place personally. Undoubtedly there are things in connection with it that are not to be dismissed with a shake of the head and catalogued as superstition or tricks. All the villagers are in terror of evil spirits, and the native Christians attribute it to the agency of demons. Dogmatising on such things is unwise, but to me the truth is clear that here we have two opposite forces at work, as the result of abandoned wills, the one to follow God, and the other to carry out the evil one's designs. May it call forth prayer."

TEN years ago a Chinaman took as the theme of his prayer-meeting address the incident of the casting out of the demon, when our Lord said, "This kind goeth not out but by prayer and fasting." In his application he startled at least one of his audience by saying, "In western lands demons are no longer found, but in our Middle Kingdom they abound. Why? Because Christ in His day drove them out of Judea, and His Apostles and the succeeding generations of Christians have for almost 2,000 years been casting them out in the west, and so they have had to come east to find a dwelling-place!"

That was his way of putting a truth which a learned divine and missionary of long standing recently expressed in the words, "Demon-possession never continues where the Spirit of God has come." The Chinaman, poor fellow, had not been west, or he would have had another tale to tell. He might have learned from up-to-date theologians that the miraculous element in Scripture was now eliminated, and that, according to their Kenosis theory, Christ while on earth was either ignorant, or represented the thought of His unscientific age, or accommodated Himself to modern beliefs. Medical and psychical scientists would have sat in their study arm-chairs and taught him that all these facts could be attributed to nervous or telepathic influence, and that there was no need to introduce the supernatural into them. The "man in the street" would have told him :—

"Men don't believe in a devil now, as their fathers used to do,
They've forced the door of the broadest creed to let his majesty through;
There isn't a print of his cloven foot, or a fiery dart from his bow,
To be found in earth or air to-day,—for the world has voted so."

But "facts are stubborn things," and in China, where demons are feasted and invoked, Satan does not usually appear as an angel of light. Witness the following verified facts, not mere superstition.

In a village called "Foot of the Western Hills," lives a man named "Father Hope." Of rather prepossessing appearance, and genial disposition, his parents were ambitious that he should become great. But the family resources being limited, his education had to cease when he came to his teens. After a time he began to practice fortune-telling, physiognomy, and geomancy, with other tricks by which so many Chinese fleece the credulous. Gifted with wit and a ready tongue, he soon became well versed in the arts of deception, and read largely the literature (?) of his cult. For more than a decade of his life he had been making a large income, but, like the majority of his countrymen, the gambling mania seized him, and all was squandered by him and his boon companions. One day he entered a rude barn-like structure, and heard from a preacher the Old Old Story that sounded so new to him. "Can I be delivered from the overmastering desire for gambling?" was his question, to which he received the answer, "Yes, if you give up your present calling, and trust Jesus." "But I would starve if I did not earn this money," said he. Though assured to the contrary, he went away sorrowful, counting the sacrifice too great. Starting on one of his journeys, he spent the night at a home whose inmates were reading Christian booklets. In course of conversation, they said that his calling was of Satan, and urged him to abandon it. Their words kept rankling in his mind till his return home, when he began to attend Christian worship in the adjoining village. One day he sat reading Acts, being much interested in the doings of the Apostles, and their meeting with Simon the sorcerer, etc. Finally he came to chapter xix., and read with intense feeling how the Jewish exorcists were beaten by the demon, and the conjuring books burned at Ephesus. Going home he brought out his own pile of books, and all the stock-in-trade connected with his divination, and nobly burned them, to the amazement of his neighbors, who thought him demented. Taking to farming, and leading an industrious life, they soon saw he was a changed man.

Joy in heaven, and peace on earth, provoke hate and consternation in hell. Within a short time, in every house of his native village, except his own, fire would suddenly break out, frequently on rafters, but sometimes on tables, chairs, and other articles of household furniture. This could not be by any human agency, for there was no fire in the kitchen, and even if there had been it was impossible for it to take hold on these articles. It was attributed to the agency of evil spirits, and every known offering was made to appease them without avail. When several houses had been burned to the ground, and fire kept continually breaking out in others, the villagers approached one of the leading men in the district and sought his advice. He volunteered to go to a famous temple, ten miles distant, and consult the oracle there, as to the cause of this strange visitation. At the precise hour of divining, his own new two-storey dwelling suddenly flared up, and was burned to the ground. At their wits' end, the villagers came to members of the church in the adjoining village, to take counsel with them. After much conversation several Christians, with a foreign missionary, agreed to visit the place, and exhorted them to turn from idols and serve the living God. Some were unwilling, so they departed. Still the trouble grew apace. Finally, they expressed their willingness to do *anything* that would bring relief. A number of Christians again visited the village, when they brought out their kitchen deity and household gods and destroyed them, and then all knelt together in prayer.

Photo by] TROPHIES OF GRACE AT HSIN-CHANG. [*W. J. Doherty.*

1. The ex-sorcerer referred to in the article. 2, 3, and 4. Native colporteurs and evangelists who have been saved from lives of gambling and lust. 5. This man had a church in his house, where one hundred persons met for worship. The woman in the background has been delivered from demon-worship. This photo was taken on the site where her house stood. A few days previously the rafters had suddenly blazed, having mysteriously ignited here as elsewhere in the village, as described in the article.

FAITH'S REWARD.

From that date, and so long as the people came regularly to the meetings, and worshipped God, the outbreaks of fire ceased. But subsequently when one or two neglected worship, thinking all was well, the same omens began to appear. The last state of the temporizing few was worse than the first, for returning to demon worship they became bitter opponents of the Gospel. The converted sorcerer was charged with being the cause of all the disasters that had befallen his neighbors, and the fact that his home was immune from trouble provoked jealous hate, that threatened to pull down his home and kill him and his family, except he recanted. "You may slay me, but you shall never make me dishonor the True Spirit by worshipping false gods," was his constant rejoinder. His wavering faith was strengthened as persecution grew, and finding that these strange visitations increased as they gave themselves up to devilish practices, his opponents decided to leave him alone. These phenomena and verified facts have created a profound impression in the district. They are now given, not to excite wonder, or provoke discussion, but to show that in China Satan "has his seat," hoping thus to call forth *prayer* for those under his sway, and *praise* for those delivered out of bondage into the liberty of God's children.

Colportage Work.

Mr. Doherty further writes:—"Several instances of fruit reaped from colportage has come under our notice, and we quote three from different walks in life. An itinerant doctor, visiting fairs and disposing of his medicines, found himself one day confined to the inn, through bad weather. Prying around, his eye fell on a Gospel (Luke), and picking it up he asked the innkeeper whence it came. 'From the foreign devil' was the reply. He tried to dissuade the doctor from reading it, but this only made him the more eager to peruse it.

"The wonderful cures effected instantaneously, and without medicine, by the Great Physician, had a fascination for him, and he read on with interest throughout His teachings. Surprise that so few believed, was followed by indignation that a disciple should betray such a Master. And then, to quote his own words, 'I was angry to death to think of this Good Man being nailed to a cross, and disgusted at the detestable crucifiers.' On the first opportunity he came to the missionary to remonstrate, and learned that it was for his sins the Savior suffered. From that day he abandoned idolatry, became a Christian, and has been instrumental in leading a number to accept the Gospel . . .

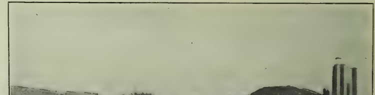


Photo by] ON THE GRAND CANAL. [*B. W. Upward.*

The boats are being towed by a small steam launch.

"In a wine-shop and gambling-den sat a business man who had become so depraved and vicious as to be a terror to his confederates, and a fiend in his home. Having vented his anger over gambling losses by severely beating his wife and driving her and an infant to the hills, he came across a native colportuer and began to slander the Gospel. 'Hasn't China got enough doctrine without these red-bristled barbarians bringing another?' 'Doctrine! for this life the teaching of Confucius is perfect; but what of the next?' And then he handed the man, who was sick of life, the message of life everlasting. 'I agreed with it all,' he said afterwards, 'but those words "one God and one Mediator" were difficult to swallow. Finally I determined to spend a day in church, and decided to reject the false and return to the true. But what think you? The wife whom I had welcomed back became so enraged, and out of spite began to chant prayers to Buddha! I used to read and pray audibly that she and the little ones might hear; but, all to no avail, till our eldest boy was taken seriously ill. I exhorted her to kneel, and we besought the Lord to spare him. He heard and answered. That day salvation came to our house.'

* * *

"It was on one of those weary trudges that the missionary often has on pioneer journeys. Inertia and indifference had been met with everywhere. Towards evening, from a village amongst the hills, a man came hastening, with beaming face, and kindly invitation to visit his home.

"'Thirty years ago I first heard of the Gospel through a colporteur, and eight years ago met a missionary. During these thirty years, though far removed from all Christians, I have worshipped God and told others of Him. I am happy to death to meet you.' And so was the weary worker, who thanked God and took courage."

A Native Evangelization Society.

BY MR. W. S. STRONG.

IN the year 1902, a society called "Chi Tuh Huei" was established at Shanghai by an earnest company of young Chinese Christians, for the purpose of bringing home to the Chinese Christians throughout the empire their own responsibility in preaching the Gospel to their fellowmen, and at their own expense. The society began by publishing a quarterly paper, and some copies of this organ found their way to this district. The copies were put into circulation with the effect that before long, the name of "Chi Tuh Huei" (literally "Christ's Society," with the meaning "The Native Evangelization Society") was known all through the district. When our Fu-shuen second annual conference met in December, 1903, we found that our people were in close sympathy with the object of this society, and ere the conference closed a committee was appointed to begin operations. The delegates returned to their different stations, and there made known the aim and object of this society. Christians were encouraged to pray about the matter both as individuals, and when they met collectively. The net result attained at the close of the year 1904, as it was revealed at our conference held last week, was a surprise to many of us.

We found that Tls. 340 had been collected in the district, most of it out bearing interest, as I had formerly made it known that all the accounts were to be audited at the conference. The management of last year was not a success, and we had therefore to make new arrangements. Consequently a board of management was chosen, with a president, central working committee, and sub-committees in the different out-stations. The society had not been void of activity during the year past. Many of the well-to-do Christians had been out at their own expense preaching the Gospel at different seasons and, in some places, the money collected had been used in keeping their own evangelists. In other places tracts were bought and distributed.

It was decided that the society should engage three evangelists and one Bible-woman for next year. In one town three men offered to keep up evening preaching in the street-chapel, and in another it was suggested that they should open a street-chapel for evening preaching, when some of them offered to keep up the preaching.

As the account of this work may on the surface look like a begging letter, I wish to state that one clause in the constitution reads, "The work is to be done exclusively by native voluntary contributions;" but on the other hand I would most earnestly ask a place in your prayers for this young society, which will be your best support. Pray that this company of Christ's soldiers may long remain intact to fight the Lord's battle. "The God of Peace shall bruise Satan under our feet shortly."

I rejoice to be able to record other signs of blessing, and yet, with a deep feeling of regret, that being alone so many doors opened cannot be entered, and much harvest is lying ready for ingathering. When travelling round the country I so often meet with people who declare that they believe in the Lord and that they in their homes read the Bible and worship God. It is pleasing to find that Scriptures and tracts have found the way into so many homes. As to the former we have sold during the year 29,300 portions and 774 Bibles and New Testaments. Some 25,000 tracts have also been distributed. The latter are given away freely, and I have just sent down an order for 40,000 tracts for next year's distribution. During the year twenty-nine men and eight women were admitted into fellowship. It is very difficult with our present mode of travelling to give to all these scattered sheep all the shepherding they need. Our work is still in its infancy, and as yet we have no one who can give very much help in teaching, though many of the natives are both able and willing to preach the Gospel.

Tidings from the Provinces.

Personal Notes.

MRS. SHAPLEIGH, of whose three-fold bereavement you have recently heard, has been spending a few days in Shanghai before proceeding to Yang-chau to resume the study of the language. In her sorrow she has been wonderfully sustained.

THE WORK IN CHINA has recently suffered the loss of two valued workers: Mr. Du, at Ning-hai, whose earnest, faithful ministry will be greatly missed; and Pastor Chu, of whom Mr. Falls writes: "His home-going is a great loss to the work and a keen sorrow to the Ta-ning Christians."

THE FOLLOWING DESIGNATIONS of new workers have recently been made: Mr. G. Porteous to Yun-nan Fu; Mr. C. Freeman Davis to Kuei-yang, Kuei-chau; Mr. S. Glanville to Fu-shuen, Si-chuen; Mr. H. W. Thomasson to Pao-ning, Si-chuen; Mr. H. G. Thompson to Shu-ting, Si-chuen; Mr. J. W. Owen to Chang-teh, Hu-nan; Mr. A. B. Lewis to Han-chong, Shen-si; Mr. R. K. Gonder to Ping-yao, Shan-si; Mr. W. F. H. Briscoe to Hong-tong, Shan-si; Mr. J. H. Mellow to Ying-chau, Gan-hwuy; Mr. H. J. Mungeam to Gan-king, Gan-hwuy; Mr. A. W. Mead to Huei-chau, Gan-hwuy; Mr. R. W. Porteous and Mr. J. L. Rowe to Kan-chau, Kiang-si; Mr. A. K. Macpherson to Feng-hua, Cheh-kiang; and Mr. K. R. Anderson to the district of the Swedish Mission in China.

News Notes.

MISS MILDRED CABLE informs us that during the winter term twenty women broke off opium at Ho-chau, Shan-si; and that amongst these are some who give every promise of being earnest enquirers.

MR. J. FALLS writes that, since the last conference held at Ping-yao, Shan-si, when the subject of voluntary effort was brought before the minds of the Christians, a considerable number of the converts and enquirers have been showing much more interest in the evangelization of their districts.

MR. AUGUST KARLSSON reports that, for three weeks, he recently held Bible-classes for converts and enquirers at Tsouin, in Shan-si, at which nearly seventy persons from the villages were present, and the Holy Spirit's presence was realized. "New impulse and refreshment," Mr. Karllson writes, "have been given by the Word of God." You will rejoice to hear that on February 26th, he had the joy of baptizing seven men, two of whom were men with degrees.

THE FOLLOWING is an extract from a letter written by Miss J. F. Hoskyn, in reply to a question with regard to the support of the children in the school under her care at Ping-yang, Shan-si:

"If maintenance means food and clothing, we have none on mission funds, and I agree with you, we ought to do all we can to foster self-support on the part of the parents in connection with the children's education. We have gone on these lines from the beginning. Our school numbered thirty-four last year. Twenty-eight have come in this spring, but a few kept back by sickness we still expect. Of the whole number, two only are given food, Mrs. Knight helping one and I the other. One child thus helped is the daughter of a Christian who has served foreigners here faithfully for more than ten years. He has five daughters, and is struggling to bring them up respectably. I keep one the six months the school is open, on condition that he keeps another in school. The other child is equally in need of help. As we have over thirty in school, I think our plan of working is appreciated, that is, every girl must be supplied from her home with food, bedding and clothing, while teachers, cooks, fires and lights are provided here. The expense of teachers, cooks, fires and lights is borne half by the church and half, as you know, by the mission. I think that the above is as much as we can expect of parents individually, and of the church; for though girls must have food and clothing at home as much as at school, a poorer quality of both would do if they were not here, and many mothers are really inconvenienced by letting girls stay in school who might be useful at home; so we must not make things too hard for them."

WRITING FROM TAI-KANG, HO-NAN, on February 21st., Mr. H. T. Ford says:

"I must tell you about the opening of a new chapel at Lu-ta-kuen-kiao (a village two miles south-west of the city) in December last. It had been felt for some time that the accommodation most willingly granted by one of the Christians was much too cramped and inconvenient. It was determined, therefore, to make an effort to build a room large enough to seat the numbers who wished to attend the meetings. One of the men gave a piece of land, and each of the members and enquirers subscribed until sufficient was raised to buy trees, bricks, etc. Most of the work was voluntary, and the food of the bricklayers and carpenters was supplied by each of the Christians taking one or two into his home for meals. Quite a large part of the work of carrying bricks and mixing mortar was done by a dozen boys and girls who worked splendidly. But for them the work could not have been finished so quickly and inexpensively. This is the first building expressly for the worship of God put up in this district. It will seat nearly 100, and is used every evening for meetings and a night school."

MR. EDWARD PEARSE writes cheeringly of his visit to the stations along the Kuang-sin River in Kiang-si. At each center he has been giving a course of systematic Biblical instruction to the converts, to which appreciative reference has been made in letters from many of the stations.

MR. ALEXANDER DUFFY writes: "We have very good reports from the outstations. Everything seems quiet, and the work of God is going on steadily in the Wu-hu (Gan-hwuy) district. Please remember us in prayer, as a number of enquirers have come forward, asking for baptism."

MR. G. W. GIBB, in reporting the baptism of eleven men at Huei-chau in Gan-hwuy, informs us that, at a conference recently held at his station, about ninety people were present. "During the last two years," Mr. Gibb writes, "God has been working with us, and we have seen gamblers brought to the Lord, wine-drinking and wine-making given up, as also the tobacco pipe. A Taoist has been brought to know and trust in Jesus, and what gives us the most joy is that the members of the church here are, more than ever before, taking up the work of evangelization."

REV. W. C. TAYLOR reports that, during the month of February, five families in the Wan-hsien (Si-chuen) district have destroyed their idols.

MR. STEVENSON recently paid a visit to Gan-king for the purpose of designating to inland stations the young men who have been studying there. Writing of this visit, Mr. Stevenson says: "The men are in a splendid spirit—very united and very prayerful. The great trial (Dr. Shapleigh's illness and death) seems to have been blessed to them one and all. My work has been delightful, and I have enjoyed and been refreshed by the fellowship of the friends here."

CHINA'S MILLIONS

The Annual Report.

"*The pillar of cloud departed not from over them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go. Thou gavest also Thy good spirit to instruct them, and withheldest not Thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst Thou sustain them in the wilderness, and they lacked nothing; their clothes waxed not old, and their feet swelled not. Moreover Thou gavest them kingdoms and peoples, and didst distribute them into every corner; so possessed the land.*"—Nehemiah 9: 19-22; R.V. margin.

THE foregoing words, from the Book of Nehemiah, may, with becoming fitness, be quoted to-day as expressing the experience of the China Inland Mission. History is said to repeat itself, but may we not rather say that, though history may progress and change, the God of all history is ever found the same?

Forty years ago this year, Mr. Hudson Taylor, on the sands of Brighton, yielded himself to God for the work of the China Inland Mission; and although the history of the Mission has differed in many details from that to which the words of Nehemiah refer, God has proved Himself to be the same, the God who changeth not. As of old, so to-day, guidance has been given, God's good Spirit has been vouchsafed, the manna and the water have not been withheld, so that for forty years His servants have been sustained in the wilderness of heathenism, whither they have been distributed into every corner to spiritually possess the land. For all these and every other mercy, all praise and thanks "be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

THE WAR.

Looking back over the past year, the year which is specially under review to-day, the great and outstanding event in the Far East has been the terrible conflict between Russia and Japan. The series of unbroken successes granted in the providence of God to the Island Empire, emphasized by the fall of Port Arthur and the Russian disaster at and retreat from Mukden—of which battle the *Times* asserts that it is not possible "to find a parallel in authentic, and hardly in legendary history"—have made it abundantly clear to the whole world that there are forces in Eastern Asia which cannot be made to bend before the sword of western nations, and which can only be robbed of their terrors by those weapons which are spiritual and not carnal.

Remembering the times of sorrow through which missions in China were but recently called to pass and sympathizing deeply with those societies in Manchuria which have been surrounded by the awful carnage of the last few months, it is with grateful hearts that we report that, although the war is being waged in a country which is the home and birthplace of China's ruling dynasty, the work of God in China proper has been practically unhindered by it.

Immediately after the outbreak of hostilities the Chinese Government issued a proclamation declaring its neutrality and enjoining upon all the subjects of the Empire a strict observance thereof, and commanding the officials to carefully guard all foreigners and foreign property throughout the Empire; which orders have been carefully obeyed.

THE SITUATION IN CHINA PROPER.

In China itself the year has been one of general tranquility, although local and temporary risings have occurred in several districts. With the exception of the much-to-be-regretted murder in the south-west of Hu-peh of three Roman Catholic missionaries, one of whom was a Bishop, all these disturbances have been quelled by the prompt action of the Chinese officials without loss of life or mission property.

In so large a country as China, it is hardly to be expected that there should be entire exemption from calamity or distress. In western and north-western China a serious drought made escape from an appalling famine appear impossible, but the fall of much-delayed rain averted in some parts the total destruction of crops, but not before the damage was of so widespread and serious a nature as to cause acute distress in wide areas of country. In eastern Kiang-si and western Cheh-kiang the bursting of a waterspout and torrential rains caused great loss of life and the destruction of much property, while in Hwai-luh, in Chih-li, a prolonged period of abnormal rains resulted in the destruction of many hundreds of homes.

TORONTO, JULY, 1905.

EDUCATION AND REFORM.

Western education and reform still continue to engage the attention of an ever-increasing section of the Chinese people. Colleges for western learning have been opened in fifteen of the provincial capitals, and the demand for foreign literature still prevails to a phenomenal degree. Not only are there now more than 150 daily, weekly and monthly journals discussing questions of general and public interest, but the taste for these journals has spread inland, so that at several of the larger inland cities daily papers have been commenced.

Among the prominent and marked features of Chinese life to-day must be mentioned the extension of railways, the development of mining industries, the rapid growth of the Imperial Postal system, the establishment of more than twenty military academies with more than 4,000 cadets and officers attached to them, the vigorous crusade against foot-binding and especially the organized development of Japanese influence throughout the Empire. Wherever one may look it becomes increasingly evident that new forces are strenuously at work in old China.

THE PROGRESS OF MISSIONS.

However much reform in the government and methods of a nation may be welcomed, it must never be forgotten that all reform without the reformation of the spirit of the people, which cannot be apart from the regenerating work of the Holy Spirit, is a change of questionable value. It is therefore a cause for profound thanksgiving that at this time of transition in China, the work of missions is being so greatly prospered by God.

Accepting the published figures for the years 1900-1903, and presuming, from our own experience, that all societies have been participating in the joys of harvest during 1904, it may safely be estimated that about 50,000 souls have been added to the Church in China since the terrible persecutions of 1900. The anguish and the agony of those sad days have not been in vain, for the lives laid down are bearing fruit in no small measure, and that which then appeared to be but loss to the Church of God, is by Him being turned into eternal gain.

It would not have been a matter for surprise if the remarkable sales of Christian literature during the last few years had begun to show a falling off, but on nearly every hand an increase of sales is reported. The circulation of the Scriptures in China is higher than it ever has been, as the following figures for 1904 will show. The circulation of the three great Bible Societies in China for 1904 is as follows:

The British and Foreign Bible Society...	1,086,670	copies.
The National Bible Society of Scotland	808,784	"
The American Bible Society	410,992	copies.
Giving a grand total of...	*2,306,446	"

When it is borne in mind that these have nearly all been actually sold, the significance of the figures will be more readily recognized.

The following figures, which give the circulation of tracts issued from the Central China Tract Society,—to the work of which Society the China Inland Mission has just given a valued worker—will also help to show the increasing opportunities for the spread of Christian literature:—

In 1902 the C.C.T.S. circulated	1,470,699	publications.
In 1903 " " "	2,171,655	"
In 1904 " " "	2,539,180	"

The Society for the Diffusion of Christian Literature also printed during the year 30,684,300 pages of literature, which is an advance upon 1903 of 5,328,420 pages, although the sales fell short of previous records. These figures will be sufficient to indicate the great and important place which the spread of Christian literature occupies in the evangelization of China.

THE WORK OF THE C.I.M.

Passing from this brief review of some of the general conditions of the past year's work to a more direct reference to the work of the China Inland Mission, it is our sorrowful duty to record the loss by death of several valued workers on the field and also from the Home Councils.

Mr. Hammond Chubb, formerly Secretary of the Bank of England and for seven years an honored member of the Mission's Council in London, and Mrs. Albert Head, for twelve years a valued helper on the Ladies' Council, have both been removed from our midst during the year to serve the Master face to face.

From the Mission staff, ten workers—one of whom was Mrs. Hudson Taylor, who was a member of the *Lammermuir* party—have been called home to God. The aggregate of service rendered to China by these ten workers is no less than 151 years, or an average of fifteen years each. The names of these beloved and highly-esteemed fellow-laborers, with their years of service for China, are as follows:—

Mrs. Hudson Taylor, thirty-eight years; Mrs. Rudland, twenty-eight years; Mrs. Cecil Polhill, twenty years; Mr. Ed. Tomkinson, seventeen years; Mrs. Alty, eleven years; Mr. Emil Jacobson, ten years; Mr. R. M. Brown, nine years; Miss F. N. Norris, eight years; Mr. J. W. Craig, five years; Miss Rasmussen, five years.

In addition to these, mention should be made of the home-call of Dr. King, who for twenty-eight years labored in connection with the China Inland Mission, though he had retired from the Mission previous to his death.

---

*As the three Societies sometimes buy certain Scriptures one from the other, which count as sales, some of the books in this total will have been counted twice.

NEW WORKERS.

During the past year, sixty-three new workers have reached China, while three have been accepted in that country itself, making a total of 828 workers in connection with the China Inland Mission. This is the highest figure yet recorded, it being five more than the number of workers connected with the Mission just previous to the massacres of 1900. During the early months of this year (1905) ten new workers reached China, while one died, so that there are, so far as we now know, 837 persons connected with the Mission. Giving the figures, however, up to the beginning of the year, as is the custom in the report, the arrivals in China during the past year from the various countries were as follows :—

Country.	Returned.	New Workers.		Total.
England	17	8 men	16 women	41
North America	3	3 "	7 "	13
Australasia	9	4 "	9 "	22
Sweden	2	4 "	3 "	9
Germany	1	3 "	6 "	10
China	0	0 "	3 "	3
	32	22	44	98

Of the 828 workers connected with the Mission on January 1st, 1905 (wives included) 150 were associates connected with six affiliated societies.

The following table gives the Mission's staff and stations at a glance :—

	Men.	Single Women.	Wives.	Widows.	Total.	Stations
Members	269	215	175	17	676	155
Associates	62	57	31	2	152	45
[including two independent workers.]	331	272	206	19	828	200

BAPTISMS.

During the early years of the Mission's history it was the lot of the workers to labor often for long without any visible results of their labors, but those years of hard pioneer work and patient seed-sowing were not in vain. The reaping time promised to those who faint not is now being granted, and the joys of harvest are following the weary days of faithful seed-sowing. Figures can never be an accurate measure of the work accomplished, for the influence of good is not limited by the number of those who make public profession of blessings received. To see the good accomplished a wider horizon is necessary than the narrow page of one Society's statistics. It has been the privilege, for instance, of the China Inland Mission to enjoy the fruits of the labors of those who early translated the Word of God into Chinese, and, on the other hand, it is not too much to hope that other societies who have more recently entered into Inland China have reaped not a little benefit from the work of the C.I.M. pioneers. In these respects we sow and reap together.

While not limiting the good accomplished by the figures given, these figures are, however, an indication of the success which is being granted. During 1903 many more were added to the churches connected with the work of the C.I.M. than in any previous year, and it is with grateful hearts we report that the baptisms during 1904 have far exceeded those of that glad year. During 1903, 1,729 persons confessed Christ in baptism, but during 1904 the number rose to 2,387. For all of these we humbly give our thanks to God and ask the prayers of God's people that these converts may be established in the faith.

During the year several new stations have been opened, but as one or two have also been closed or have become out-stations, the net increase is only six. There are now in connection with the work 200 central stations, and more than 450 out-stations. Among these, Pang-hai, which has been vacant since the murder of Mr. Fleming in 1898, has once more been occupied.

INCOME.

In the matter of income, there is very much for which to be thankful. Though the past year was one of commercial depression, and though the funds of the Mission were straightened considerably, so that the workers have been much cast upon God, prayer has been most graciously answered and the needs of the work met.

During 1904 the income received in England, together with the donations given in China and the remittances to China from America and Australasia, was as follows :—

Received in England	$204,528 43
Donations received in China and remittances to China from America and Australasia	40,999 17
	$245,527 60
In comparison with 1903 there is an increase in the income received in London of	$ 18,589 77
And an increase in the amounts received in China from America, Australasia, etc., of	1,476 46
Making a net increase of	$20,066 23

These figures do not include the funds of the Associate Missions, which do not appear on the Mission books, but are merely transmitted to the Associates in China. These will be published later in the complete report in course of preparation.

From the figures given above it will be noted that the income for 1904 shows an increase of $20,066 23 over that for 1903. For this increase we are deeply thankful, but it must at the same time be pointed out that during 1903 the income fell abnormally low, it being in fact the lowest income since 1897, so that though there is an increase on 1903 the income is nevertheless considerably below what is to be desired if the work is to be properly developed.

At this meeting, which specially concerns the friends of the Mission in England, it may be well to give the incomes received in England for the last few years for the sake of comparison. From 1900 the incomes are as follows:

Income received during	1900	$ 205,128 84
" "	1901	225,778 42
" "	1902	250,373 10
" "	1903	185,938 55
" "	1904	204,528 33

It will be seen at a glance that during the years immediately following the losses caused by the Boxer crisis, the Lord graciously granted an increase of income to meet the abnormally heavy expenses. During 1903, however, the funds fell very considerably, so that although there is the pleasing increase on 1903 to report, the income is none the less hardly equal to that of 1900.

As has been already mentioned, the staff of the Mission is now slightly in advance of 1900, and at the same time the cost of living in China has, in consequence of the advance of western civilization, been steadily rising. While we can record once again to the glory of God that the needs of the workers on the field have been met, yet it is also true that the limitations in funds have rendered necessary the postponement of many desirable extensions of the work, and have also called for the exercise of the most rigid economy on the part of all. These facts are now put before the friends of the Mission, not that we would "speak in respect of want," but in order to point out that, as the number of workers is still steadily increasing, there is earnest need for prayer that new donors may be raised up to ensure a corresponding increase of income.

CHINESE LIBERALITY.

Among the many incidents connected with a work which extends over so large a tract of country, it is only possible to call attention to a few outstanding facts in this brief report. These may, however, serve to indicate the general trend of the work.

Few things are more pleasing or afford a better evidence of true progress than the increasing spirit of liberality manifested by the Chinese Christians. This has been especially seen in their hearty response to the British and Foreign Bible Society's Centenary Funds.

Referring to this Mr. Bonfield, the Bible Society's Agent in Shanghai, recently wrote:—

"We have made a fresh analysis of the contributions, and the total to September 16th is 9,179 dollars. Of this sum 7,690 dollars were collections, and 4,771 dollars represents the share of Chinese Christians. Of this latter sum, viz., 4,771 dollars, no less than 1,316 dollars came from 139 China Inland Mission stations. That is to say, very nearly a third of the total amount collected from the Chinese has come from churches connected with your Mission. In addition to these offerings there have come to us 411 dollars as personal gifts from members of your Mission—foreign and native."

When the poverty of many of the native Christians is remembered, it will at once be recognized that their response has been most liberal. Such a fact as this alone disproves the charge so glibly made by some, in the words "Rice Christians." $2,287.33 is not a bad collection for the Chinese Christians to make on Bible Sunday. Such a hard cash testimony must, at least, be acknowledged, even by the critic of missions, to be a valuable one!

There are also signs, in not a few stations, of an earnest desire on the part of the Chinese Christians to bear the financial burdens of their own churches. Mr. Grierson, writing of the work at Ping-yang, in Cheh-kiang, during 1904, says:—

"Of the 60 churches in this district, 20 have paid pastors and the other 40 are also under their care, but with the assistance of voluntary preachers. Fifteen of these pastors will next year (1905) receive half their salaries from the native church, while in the case of the other five, the proportion will be somewhat less. The total sum promised towards pastoral support amounts to $450, and a sliding scale of $6 per annum has been arranged, thus diminishing the Mission's financial responsibility while increasing that of the native church."

DESTRUCTION OF IDOLS.

The good results of evangelistic work are being seen in the increasing frequency with which the destruction of idols is reported. A few instances of this may be quoted, all of which refer to 1904. At Heo-i, a village in Shan-si, through the influence of a simple crofter, the whole village of twenty families destroyed their idols. In another village in the Ho-tsin district, which is in the same province, the oldest member of the church, who is also the village elder, with the unanimous support of the community, pulled down the two village temples and used the material for the building of a little chapel.

In the Ta-ning district, also in the same province, where out of 160 villages sixty have resident Christians or enquirers, sixteen families in a village of only twenty households put away their idols.

In the Nan-chau district, in Hu-nan, Mr. Quirmbach visited seventy families and found every vestige of idolatry removed from forty of them. A letter from Kiong-chau, in Si-chuen, states that scarcely a week passes without someone bringing his household idols and burning them and at the same time confessing his faith in Christ. The same could be said of other districts did space permit.

WOMEN'S WORK.

The remarkable openings and blessing attending the work among women is one marked feature of the reports of the year. The following are a few of the incidents reported :—At Fu-shuen, in Si-chuen, Mrs. Strong received more than 3,000 women visitors in thirty days. At Nan-pu, in the same province, 2,000 women visited the lady workers during the first three weeks of the Chinese New Year ; and though these women came at first simply to look round, they came afterwards "to hear the Book." At Chu-hsien, in the same province, where some 500 persons more or less regularly attend the services, over 1,000 women visited the ladies in their new house on the first day of the Chinese New Year, and from that day onwards for fully a fortnight the daily average of visitors was several hundreds.

At Hsing-an, in Shen-si, during the festival of the Fifth Moon, more than two thousand women and girls called upon Mrs. Burgess and heard the story of Christ's death. At a Bible School for women held in Wen-chau, Cheh-kiang, seventeen out of the fifty-four women attending professed their faith in Christ, while four others were manifestly under deep conviction of sin. In another city the widow of an official has been publicly accepted as a candidate for baptism, while in many places entry has been obtained into the homes of the wealthy and literary classes. These are but a few of the many facts which could be given did time permit.

PERSONALIA.

Among the subjects of more personal interest should be mentioned the visit of Mr. Hudson Taylor to China, accompanied by Dr. and Mrs. Howard Taylor. From the news received *en route*, God's aged servant has been wonderfully sustained and helped, and it is hoped that tidings of his safe arrival in China may be received ere long.

Mr. W. B. Sloan, whose visit to China was mentioned in last year's report, safely reached home again just one year after the date of his departure. Apart from the visiting of many of the Mission stations and assisting in various native conferences, he, in company with the Rev. J. Stuart Holden, as Keswick deputations, held special meetings at several of the sanatoria in China, where companies of missionaries were gathered during the hot season.

From not a few other Mission centres reports have been received of blessing, given through the visits of Mr. Franson, of the Scandinavian China Alliance Mission.

Grateful mention is also made of the merciful preservation from death and marvellous restoration to health of Miss M. Murray after a serious railway accident on the Canadian Pacific Railway, when five other passengers in the same car were instantly killed.

But what shall we say more, for time would fail to tell of the many mercies and blessings of which the missionaries personally, and the Mission unitedly have been the happy recipients. Trials and difficulties there have been not a few, but God's mercy has abounded, the work has been blessed and sustained, souls have been saved, needs have been supplied, peace has been preserved, and the prospects of still greater blessing which prevail, call for a full and more loyal consecration of body, soul, and spirit for the making known to those who are spiritually destitute the unsearchable riches of Christ. To this end would we again humbly dedicate ourselves to God and also seek the prayerful sympathy and loving support of all those who desire to hasten the coming of our Lord and Savior Jesus Christ.

"An Amazing Opportunity."*

Address by Mr. Walter B. Sloan.

ON the evening of the 9th of November last I reached England on my return from China. I had been absent from home almost a year, and, with the exception of the time occupied in travelling to and fro, had spent all the time in China. During this my third visit I was able to go to no less than thirty-eight of the centres where the work of the China Inland Mission is being carried on, and travelled in the interior of China very nearly 2,500 miles.

I had thus an opportunity of gaining a wide view of the condition of things to-day in connection with the work in China. Three impressions remain upon my mind.

From every direction we hear what great readiness there is now to listen to the story of the Gospel. There are, needless to say, large districts where the Gospel is not known. There are districts where a great deal of opposition is still met with in declaring the message. And yet, speaking generally, the Chinese are ready to-day in a wonderful degree to listen to this message that we have to bring them, and it can be truly said of many districts that the Chinese are literally holding out their hands and inviting us to send to them this message of salvation. I do not want to convey to your minds the thought that they understand exactly what they are asking for. Perhaps in many cases they do not; but they are asking us to give them what we have, and that, of course, creates a very great opportunity for bringing the Gospel to bear to-day upon these vast multitudes in that great land.

---

*Address delivered at the annual meetings held in Exeter Hall, London, May 9th, in connection with the Thirty-ninth Anniversary of the China Inland Mission.

In going through these numerous stations I also gained the impression that our work greatly needed strengthening. I visited very few stations where the work would not be better done and be far more fruitful if there were an increased number of missionaries to do it. My dear friends, the strain upon the missionaries who are doing the work is far greater than the Church of Christ ought to leave them to bear, and some of us are responsible for that condition of things.

Another impression that was made upon my mind was that in the present condition of things in China there is a great need for teaching. First of all, in many districts, a great need for teaching those who are simply beginning to ask about the truth. I know of some districts where you literally can get hundreds of people who are willing to learn whatever you may put into their hands—the Scriptures, a catechism of Christian doctrine, or hymns. And, though these people may not yet be spiritually quickened, it is a great thing to get the truth of Scripture into their minds, for that, needless to say, is the instrument that God's Holy Spirit uses for conviction and enlightenment and for quickening. One district is before my mind just now in the province of Ho-nan where, until lately, there was but one missionary at work. Owing to the failure of his health he has had to go for a temporary rest. Another missionary and his wife, I think, are alone there. There are about seven hundred enquirers whose names are down on the list there, but none of them yet baptized. These people are willing to spend time week after week in learning about the truth, and are willing to contribute their own money in order that this truth may be brought before them.

SU-CHAU PAGODA.

Nearly all over that part of China in which we now are working, there is a great need for instruction of those who, outwardly at any rate, have made a profession of Christianity, those who, we believe, are really begotten of God's Holy Spirit. Do let us remember that when most of us were quickened by the Holy Spirit of God we had years of Christian training and instruction behind us, and our minds were already filled with the Divine Word. In China it is not so, and there are numbers of men and women willing to come in the season when they are not at work and spend a month in the mission station. They are ready to bring their own food with them so that there will be no cost to the Mission, if only we will instruct them in the Word of God.

And, finally, with regard to teaching, there is a greater need than we have seen previously for a full course of instruction for those who are to become the pastors and the evangelists, and the teachers of the churches. There are not a few now in these churches who have come to the front as the natural leaders; and no one feels more than they do the need of further instruction that they may adequately exercise the ministry that God has committed to them.

The other evening I heard Mr. Wardlaw Thompson, the Foreign Secretary of the London Missionary Society, when speaking about the report brought home by the deputation which went out from their Board to China last year say, with trembling in his voice, "This report has brought before us an amazing opportunity in China to-day."

If you forget the details of many of the things that are told to you this afternoon, may God, by His Holy Spirit, seal on your memories these words—that there is before the Church of Jesus Christ to-day in China "an amazing opportunity."

In order to try to bring your minds and hearts into living contact with the work there, I will call your attention to the lives of four Chinese Christians whom it was my privilege to meet.

The first man has been called home to heaven within the last few weeks. His name was Du, and the station with which he was latterly associated is called Ning-hai, in the province of Cheh-kiang. Some thirty years ago a portion of the Scriptures came into his hands. He read it with interest, and then he came to this decision. He said to himself, "I will get alongside of these people who distribute this book, and I will see whether there is anything in their lives to correspond with it." It is not known now definitely who the missionary was whom he met, but there is good reason for supposing that it was the Rev. David Hill. He travelled with him by steamer, and so got into contact with him.

BRIDGE AT SU-CHAU.

He went with him to his home in Han-kow. He watched his daily life, and one thing that particularly struck him was his habit, morning by morning, long before he began his day's work, of spending a season alone on his knees with God. That so told on the heart of this heathen man that he said to himself, "There is something in this religion. This man's life corresponds with the Book." The Spirit of God wrought in his heart, and finally he accepted the Lord Jesus Christ as his own Savior. He afterwards took up work as a wood carver.

After residing for a time in one of the cities in the Yang-tze Valley, he thought, "I ought to go back to my own village where my mother lives, and tell my own people this message of salvation." So he went back to Cheh-kiang. He afterwards opened a shop in Shanghai for selling his wares, and from the beginning there—and he was one of the first to do it—he made his Christianity manifest in his business. He closed his shop on the Lord's Day, and decided that he would not have any of that bargaining which in China often leads to so great evil, and his shop is still in Shanghai, with the notice over it, "Only one price here."

Well, this man was greatly blessed among his own people, and Mr. McLeod, writing about his death, tells that around his bedside there were not a few members of the church who had been led to Christ by the instrumentality of this dying man.

Away in the province of Shan-si, and in the station of Ho-tsin, I met two men, one a scholar, and the other a farmer. There was a great contrast in their appearance and in their whole bearing; the scholar, a thorough gentleman, the old farmer just a rough countryman. Before the year 1900 this scholar had become greatly interested in the Gospel. He had, of course, been a Confucianist. He had been a Buddhist. He literally detested to hear the name of Jesus at first, and, not only so, but he actually burnt some of the Scriptures that he had come across. The Holy Ghost began to work in his heart, and almost immediately he suffered serious persecution. His mother was a religious devotee, and she did everything in her power to keep him back. At one time when he was sleeping his room was entered, and all his clothes were taken away on the Saturday so that he could not go to the worship of God on the Sunday. Another time when he started out, his mother followed him into the city and cursed him because of his religion. He saw all the terrible trouble of 1900, and when it was over, although he knew all that Christianity sometimes must mean in the way of persecution, he boldly came forward and confessed Christ in baptism. On the day that he was baptized there were some country laborers baptized, and there was this Confucian scholar baptized. Such is the power of the Gospel of Jesus Christ in the lives of these people in China.

Now as to the old farmer. I travelled with them both along the road for two or three days together, so that I had a fair opportunity of seeing them. When the old farmer preaches he has very little to say, whereas the scholar is really a beautiful preacher; but it is that old farmer who has been the means of leading most of those who are now members of the church at Ho-tsin to a saving knowledge of Christ. I was told that he had got practically only one prayer, and every time he prayed he repeated it. His prayer is always, "Oh, that the power of the Holy Ghost may be with us." This is his prayer; and the power of the Holy Ghost is always with that simple old man. His own two nephews persecuted him bitterly. But only last year, in July, he had the joy of seeing both of them baptized and identified with the church through his instrumentality.

I wanted to tell you of Elder Hsü, Pastor Hsi's successor. I have time only to say this of him. He very kindly accompanied me a few days in visits that I made to a number of stations in the province of Shan-si, and when the visit to each station was over he usually said farewell to me on behalf of the whole of the company. On one occasion he said, "Now that you have come out here and have seen us and the great needs here, will you not go back and tell the Christians in England of the opportunity there is and how greatly we need more missionaries." I leave with you to-day not the appeal of some of us who have seen these people, but the appeal of that Chinaman who was once an opium-smoker, who has proved the power of the grace of God for himself, and who speaks to every heart here to-day on behalf of his fellow-countrymen, and says, "Will not you send us more missionaries to teach and to help us?"

"As Never Before." *

Address by Bishop Cassels.

OUR chairman more than once struck a note which some of you may have caught, when he used the words "as never before." It is hardly possible to speak of the work in China at such a time as this without constantly repeating and reiterating that expression. Those of you who read missionary literature will have seen again and again in the reports which come from China the reiteration of those words "as never before." "Men crowd into our preaching places," say the reports, "as never before." "There is a desire for Christian literature such as we have never experienced before." "There is an eager longing for education such as we have never had before." "There is a friendliness towards the missionary such as there has never been before." Those are some of the expressions which are constantly repeated, and it would be most easy to justify these expressions by illustrations which have already appeared, and which are appearing still in our reports and magazines. Our report of to-day, for instance, justifies that expression. But I want this afternoon rather to justify it, and to illustrate it by events which have happened in my own sphere in China and during the last few months, and to show (i) that *China has awakened "as never before,"* and (ii) that the *progress that is being made is such as we have never experienced before.*

REMARKABLE MOVEMENTS.

(i) Take, for example, that remarkable anti-foot-binding movement which has been referred to in our report. I hear from one station that a large native gathering was held, at which two hundred families determined that their daughters should no longer have bound feet. I hear from another station of a gathering of the gentry, at which they drew up certain rules, one amongst them being that all girls under thirteen should unbind their feet, and that in future they would have no foot-binding in the neighborhood. I hear from other places of associations being formed, one of the provisions of which was that a bonus should be given to help towards the wedding expenses of all girls who were married with unbound feet.

Or, again, take such a remarkable movement as the following: In one district last year there was a very great drought, and day after day and week after week no rain fell.. All the usual methods which the Chinese adopt to get rain were, no doubt, adopted. The south gate was shut to keep out the heat; and then the north gate was shut to pretend that there was too much rain. Then there were processions and fastings, and all that sort of thing; but still rain did not come. At last the people gathered together and said, "What is it? Why is it that the rain is withheld? It is because we have been growing opium very largely in this district." So they agreed together that they would destroy all the opium seed for next year's growth, and pledge themselves in future not to grow it any more. These are things which justify us in using the expression "As never before."

Or, again, with regard to those colleges and schools which are springing up throughout the interior. Not only "as never before" are western subjects being taught in them, but we hear even that in some places European dress is being adopted in them; and the last mail brought me information from one station that they were observing the Sunday as a rest day.

(ii) Let me take you to a few central stations, and describe the *progress* which is being made in direct mission work.

I take you, first of all, to the oldest station in the district from which I come, the station of Pao-ning, in charge of Mr. Aldis. There, "as never before," we have a capable and devoted native pastor taking a large part in the work. Last Christmas, "as never before," fifty-five persons were baptized at one time; and Mr. Aldis writes to me that they had such a time of power as they had never experienced before. He had recently been visiting the out-stations. He writes that the congregations were so crowded and the listening so keen as he had never experienced before. He mentions one little place where he says there are most remarkable possibilities. It is only a tiny village with about ten or twenty houses in it; but there, in that little place, people were coming to the services from seven or eight markets round, and, though the whole population of it is scarcely fifty, there were one hundred and twenty enrolled definitely as hearers, apart from the Christians already baptized.

And so with regard to other things. He mentions one town that he visited where he had recently baptized eight. Two of the officials and their secretaries attended the service there that evening—a thing which has never happened before in that station. Or, I may take you to another town in that district and mention another instance. There had been great distress there owing to the drought of last year, and one of the leading Christians who had recently been reading a translation of the life of George Muller, started a night-refuge for taking in little children, keeping a fire going for them all night, and supplying them with two meals a day, and depending for the provisions on the assistance which was, under God, sent in to keep the work going.

"THEN" AND "NOW."

Let me take you to another station, the prefectural city of Shuen-king, one of the hardest places, in old days, in the whole province. Year after year we failed to get an entrance into it, and when at last a house was obtained we were rioted and driven out. But what have we now? There are five or six counties in that prefecture, and the people have been sending deputations from all the districts round begging and urging us to go and open mission stations; and now in that most difficult and formerly hostile place we have seven out-stations, and the work has doubled itself year by year. The year before last, thirteen were baptized; last year forty. The year before last only fourteen were admitted as catechumens; last year one hundred and twenty. As to the offertories collected in church, whereas in the earlier year they were only about £2 ($10), they were increased to something like £16 ($80), last year. These are things which we have never experienced before in this place.

---

* Address delivered at the annual meetings held in Exeter Hall, London, May 9th, in connection with the thirty-ninth anniversary of the China Inland Mission.

Let me take you to one other centre, the great prefectural city of Hsu-ting. Take the figures for 1901 and the figures for last year. At the earlier period there were four stations and out-stations; last year there were twenty-eight. At the earlier period there were eighty-two Christians, last year there were three hundred and thirty-five. On the first occasion there were scarcely any catechumens and hearers. The figures for last year give four hundred and seventy-three catechumens and over six hundred enrolled hearers. And whereas at the earlier period the offertories only amounted to £2 or £3 ($10 or $15), last year they amounted to over £150 ($750). Take one station in the prefecture, the station of Chu-hsien. A few years ago a house was rented, and two lady missionaries were put in charge of it. At the beginning of 1900 I baptized the first seven in the station. What have we now in that place? This one little centre with seven Christians has now become eight centres with forty-one Christians. And not only so; there are one hundred and sixty-one persons under instruction for baptism, and there are six hundred enrolled hearers in the district. Last Christmas the people there opened a church which they had built with their own resources, costing £60 or £70 ($300 or $350). Four hundred of them gathered together. Three hundred and fifty sat down to a dinner which they themselves had arranged.

I must not go on. I could take you to other places and point out similar facts. I could show you one town where—remarkable to say, and such a thing has never happened before—an official gave one-third of the amount to buy the mission house, the adherents giving another third. I could tell you of idols destroyed "as never before," in station after station, and in distict after district. Everywhere the work is advancing, and we are justified in using those words, "as never before."

But dear Christian friends, I ask you what is our duty in view of these facts? God is certainly working "as never before." Surely it is a cry to us to rise up "as never before" and to follow Him. God has most mercifully been hearkening to the cry which has been put up to Him, "Awake, awake, O arm of the Lord. Put on Thy strength." God has come forth in strength; but now it behoves us to cry to the Church, and say, "Awake, awake, O Zion, and put on thy strength." The key-note of God's work in China has been "As never before." Surely it is time that the keynote of our response to His working should also be comprised in those words, "As never before." Will you accept this position? With regard to your prayers, dear Christian friends, the call is coming to us "as never before" to rise up and take hold of God. Then with regard to devotion and self-sacrifice. We say little here about money, but I think that I can hardly help handing on a message which I got the other day from China. A fellow missionary—I need not mention his connection at all—wrote from one of the stations where, owing to the terrible drought of last year, all commodities have doubled in price, and he said, "We say nothing about ourselves. We are willing to suffer if it is the will of God; but oh, it is hard to see the work of God suffering for the lack of a few pounds, and opportunities being lost when we might have availed ourselves of them." But oh, surely I may pledge you to say that God's work *shall not suffer*, as far as we are concerned, through our prayerlessness and our lack of self-sacrifice.

And then again, with regard to the matter of reinforcements. I was thinking as we heard that passage read this afternoon that, when our Lord looked out over the fields and saw the great needs of the harvest-field, He did not say, "Pray ye, therefore, the Lord of harvest to send out money." He said, "Pray for laborers." And we in the China Inland Mission have found that, if laborers are sent, God provides the money. Again and again when we have gone forward in this matter of reinforcements God has stood behind us and met the need with regard to money. Oh, the cry which is coming from district after district, and station after station, for men! My time will not allow me to go on and speak of this at any length and tell you of opportunities lost for lack of men to go in. In my own district during the last seven years our central stations have increased three fold, and our out-stations more than tenfold, and our opportunities certainly more than one hundredfold. But what increase of workers have we had? A net increase of three men to work these stations and to look after all these out-stations and to seek to avail themselves of the scores of opportunities which have been coming.

AN APPEAL

Dear Christian friends, I want to appeal to you to look into this matter. Young men, are you being called of God? Parents, is God speaking to you about your children? Sisters, can you not influence your brothers? Set them an example by going out and by doing what you can in other ways to influence them.

Did I hear you speak of *difficulties?* Of course there are difficulties in the way. What grand enterprise is there which is not balked at every turn by difficulties? That is one of the advantages of this missionary cause. It teaches us how to surmount difficulties. Difficulties! make bread of them! Deal with them as the Psalmist did. "By my God I will leap over a wall." Do you say that the *door is not open?* Have you tried it? Have you put your shoulder to it? I went to a meeting, a little time ago, in one of the mid-counties of England, with the chairman. We got to the door, and we could not open it. It seemed to be shut, and we thought that we had made a mistake and had come to the wrong place and were not wanted there. We tried a little more; we tried a good deal more; and at last we were able to push it open, and we found a hundred or two people waiting inside for us.

The door wants pushing sometimes. Sometimes it is bolted outside. Do not talk too readily about closed doors when you are not quite sure that you have not bolted them on your side. Or, again, it is sometimes said, "*I have no guidance.*" Now, I agree with a remark which was made once, that we are too lethargic about this question of guidance. God guides the going man as you guide a boat. You cannot steer a boat that has not got any way on it. Make a move; make an effort; step forth in some way or another; and God will certainly give you guidance.

VOLUNTEERS WANTED.

I remember a story (you may have heard it before): I think it was in connection with the Ashantee war. Volunteers were being asked for from one of the regiments of the Guards for some difficult enterprise, and the officer made his statement and asked for volunteers. Just then he turned his face away, and when he looked back it appeared to him that none had stepped out from the ranks to offer for this service. "What!" he said; "the Scots Guards, and not a volunteer." But an officer by his side answered, "Sir, the whole rank has stepped out." Surely that ought to be the case with us with such opportunities, with such needs, and with such glorious possibilities before us. The whole line should step out, and say, "Here am I; send me."

Abstract of China Accounts.

Disposition of Funds remitted from England, America; and Australasia, and Donations received in China during 1904.

DR.

		Tls. cts.	Tls. cts.
To Balance			91,347 60
General and Special Accounts:			
Remittances from England: Nov., 1903, to Nov., 1904—			
Funds for General Purposes of the Mission	£15,896 0 0		
Special Donations (including Morton Legacy £12,500)	15,048 5 10		
	*£30,944 5 10		
£30,944 5s. 10d. produced at current rates of Exchange...		241,428 34	
Donations in China and Receipts from America and Australasia, see list below (at 2s. 6¾d. per Tael = £7,715-0s. 7d.)		60,214 86	
From Exchange and Interest Account (at 2s. 6¾d. per Tael = £709 9s. 3d.)		5,537 26	
Unexpended Funds returned to account		593 00	
Sale of Property at Sha-si and Chefoo		587 97	
			308,361 43
			Tls. 399,709 03

*NOTE.—This amount includes the sum of £1 692 9s. 9d. remitted to China during November and December, 1903, which was not acknowledged in the Cash Account for 1903. On the other hand, it does not include the sum of £1,909 1s. 6d. remitted to China during November and December, 1904.

CR.

	Tls. cts.	Tls. cts.
General and Special Accounts:—		
By Payments to Missionaries:		
For Personal Use, including £25 returned to England	174,061 93	
For the Support of Native Helpers, Rents, Repairs of Houses and Chapels, Travelling Expenses, and Sundry Outlays on account of Stations and Outstations of the Mission	52,554 56	
For Expenses of Boarding and Day Schools	7,426 92	
For Medical Missionary Work, including Hospital, Dispensary, and Opium Refuge Expenses (exclusive of buildings)	5,258 76	
For Houses Accounts (Special Funds for New Premises in the following places:—Chao-ch'eng, Hoh-cheo, P'ing-yao, P'ing-iang, Liang-cheo, Siang-hsien, Ch'en-tu, Chefoo, Nan-chang, Nan-k'ang, Kwei-k'i, Ho-k'eo, Ch'i-cheo, Lai-an, Ch'ang-shan, T'ai-cheo, &c.)...	38,093 22	
		277,395 39
For Passages to England, America, and Australasia (including special funds Tls. 3,316 67)		13,130 46
For Relief of Native Christians and Famine Fund		141 14
		290,666 99
†*Balance carried forward*		109,042 04
		Tls 399,709 03

(Tls. 399,709 03 at 2s. 6¾d. = £51,212 14s. 5d. or $249,285.33.)

We have examined the above Abstract with the Returns from China and find it correct.

We have traced the Items charged in the "Home Accounts" as remitted to China, and find they are duly accounted for, with the exception of the Items referred to in the above note.

1 Finsbury Circus, London, E.C., *May 15th, 1905.*

(Signed) ARTHUR J. HILL, VELLACOTT & CO.,
Chartered Accountants.

---

† With the exception of Tls 256, the whole of this balance is on Special Accounts, to be used only for particular purposes.

Cash Abstract From January 1st to December 31st, 1904.

GENERAL MISSION FUNDS.

Receipts :—

Balances from 1903 :—		
General Fund Account	$ 373 29	
Outfit and Passage Account	367 37	
Building and Rental Account	4,037 85	4,778 51
Received in 1904 :—		
Missionary Account : for the support of missionaries in China and at home...	15,487 16	
Native Helper Account : for the support of pastors, evangelists and Bible-women	4,644 55	
Native School Account : for the support of native children in schools in China	164 37	
Foreign Special Account : for famine relief, purchase of Gospels, tracts, etc., and for "missionary mothers and babes" in China	2,388 98	
Outfit and Passage Account : for outfits and for travelling expenses of Missionaries to China	3,792 50	
CHINA'S MILLIONS Account : designated for the publication of CHINA'S MILLIONS	61 95	
General Mission use : (including interest on investments, $2,287.30, and rent of new Germantown Home, $400.00)	13,685 61	
Purchase of new Mission Home at Germantown, and for rental of present Home	6,353 90	46,579 02

Disbursements :—

Missionary Account : remitted to China and paid out at home for the support of missionaries	$ 17,617 04	
Native Helper Account : remitted to China for the support of pastors, evangelists and Bible-women	4,644 55	
Native School Account : remitted to China for the support of native children in schools in China	164 37	
Foreign Special Account : remitted to China for famine relief, purchase of Gospels, tracts, etc., and for "missionary mothers and babes" in China	2,388 98	
Outfit and Passage Account : for outfits and for passages to China	5,171 85	
Candidate Account : for candidates' travelling expenses and for their testing and training in the Mission Homes	293 09	
"CHINA'S MILLIONS" : Account for printing and circulating of CHINA'S MILLIONS	1,211 03	
Prayer Union Account : for cards, circular letters and postage	33 57	
Travelling Account : for travelling expenses of returned missionaries, deputation workers, officers and helpers	421 23	
Support of officers and families, and for the entertainment of visitors in the Mission Homes	1,541 85	
Support of Office and Home Helpers ...	2,591 39	
Office fixtures, printing, stationery, postage, telegrams, bank charges, etc.	589 63	
Rental, furnishing, improvements and repairs of Mission Homes, for rental of offices in Philadelphia, for fuel, gas, water, taxes and insurance ...	3,272 00	
Purchase of new Mission Home at Germantown	10,119 95	50,060 53
Cash in hand :		
General Fund Account	975 20	
Outfit and Passage Account	50 00	
Building and Rental Account	271 80	1,297 00
		$51,357 53

I have been asked if I would say a few words in regard to Mr. Taylor's relation to us as missionary counsellor. I have had the privilege and honor of being connected with the Council of the C. I. M. here at Toronto, and what has always impressed one in connection with the details of the work of this Mission, more than anything else, has been the wise, earnest, sanctified personality of Mr. Taylor himself. I never knew any mission that bore upon it so distinctly the marked character of the man who founded it, as the China Inland Mission does. You seem to see Mr Taylor in every arrangement, in every plan in connection with the work. In the very spirit of the workers, somehow or other, he has had the power of giving to almost all of them something of his personality. This marvellous thing one sees and knows in connection with the Mission. And one is impressed too, with the wonderful wisdom displayed in carrying out such a complicated work ; because when a mission in a heathen land grows from a little thing to having more than eight hundred missionaries, it becomes a very complicated business to look after and manage, and there are necessarily arising a great many difficulties of which one cannot, of course, speak in detail ; but coming into contact directly with Mr. Taylor in the Council or in correspondence, we were always impressed with the wisdom of his counsel. He seemed to be a man pre-eminently guided by the spirit of wisdom ; and if all the inner history of the China Inland Mission could be written, in all its details, I think it would be a wonderful history, a testimony to the wisdom of this man. He was not merely a visionary man—for he saw visions—but an intensely practical man, down to the very de-

FUNDS.

Disbursements :—

China Transmission Account : private gifts remitted to China for personal use of missionaries	$ 2,960 20	
Home Transmission Account : purchase of goods ordered by missionaries in China, repayment of monies deposited in trust, and private gifts paid out to individuals at home	4,486 30	
CHINA'S MILLIONS Account : subscriptions used for publication of CHINA'S MILLIONS	374 58	
Prayer Union Account : for cards, circular letters and postage	83 18	
Literature Account : for publication and purchase of mission literature ...	2,549 01	10,453 27
Cash in hand :		
Home Transmission Account	323 03	
CHINA'S MILLIONS Account	152 56	
Prayer Union Account	30 00	
Literature Account	55 41	
Investment Fund Account ; Benson legacy to be invested	500 00	1,061 00
		11 514 27

Philadelphia and Toronto Accounts. The Philadelphia Account
phia, Pa. The Toronto Account has been audited and found cor-

A. B. MEARS. J. BARNETT.

Editorial Notes.

THE Young People's Missionary Movement has published a Missionary Campaign Library, numbering some twenty books, all of which are of interest and value. These books could not be purchased in the general book stores short of $22.00, but they may be obtained from the Movement for the low sum of $10.00. If any of our friends desire to make purchase of the above books, they may do so by writing to the Secretary of the Young People's Missionary Movement, 156 Fifth Ave., New York City.

We feel constrained to recommend to our readers the small book upon the subject of Prayer, recently published, and from the pen of our beloved brother, Mr. James H. McConkey. The readers of this paper will remember that some of the earlier chapters of the book were printed as our leading articles, and we had reason to know, at the time, that these were much appreciated. The book reprints these articles and continues their theme through several additional chapters. One of the last chapters of the book is entitled, "Prayer and Healing," and we do not hesitate giving it as our personal opinion that the teaching contained in it upon that subject, is the most well-balanced that has recently appeared. We hope our friends will obtain the book and read it from the beginning to the end. It may be secured by writing to Mr. Fred. Kelker, P. O. Box 216, Harrisburg, Pennsylvania.

The Twenty-ninth Report of the Central China Religious Tract Society, for 1904, has reached our hand, and we have found its reading unusually interesting. The venerable Dr. Griffith John is the president of this Society, and under his able direction, it has greatly prospered. The growth of the Society since the Boxer troubles in 1900, has been most remarkable. Just before that year the annual circulation of publications amounted to 1,470,699. During the past year the circulation of publications amounted to the greatly increased number of 2,503,180. When it is remembered that this output represents literature of the most evangelical and helpful kind, it gives assurance that its reading by the Chinese will result in far-reaching and abiding good. We hope that those who read these lines will breathe a passing, earnest prayer that this will be the case.

In view of the fact that most of the friends whose custom it is to attend the weekly Prayer Meeting, at Germantown, have gone away from home for the summer months, and in view of the added fact that Mr. Frost will be obliged to be absent from home for a part of the same time, it became necessary to give up the Prayer Meeting at that place during the summer season. The meeting was discontinued at the end of June. It is hoped that it will be resumed upon the first of September. Will the friends in Toronto kindly note that the weekly Prayer Meeting, held in the Home at that place, will be continued as usual, throughout the summer.

May we again call attention to the fact that the Rev. F. A. Steven is now residing at London, Ont., and that he will be glad to serve pastors and others who may desire his help as a missionary speaker. Mr. Steven speaks with intense earnestness concerning the responsibility of the Church in respect to Missions, and with intimate acquaintance with the needs of China. If any of our friends desire his services, will they please address him direct, at 359 Dundas St., London, Ont.

It seemed fitting that a Memorial Service, in connection with the death of Mr. Taylor, should be held in Toronto, where he was so well known. Hence, such a service was arranged. It was held in the Central Presbyterian Chuch, on Friday evening, June sixteenth. Dr. McTavish took the chair, and, after the devotional part of the meeting, he gave a short address. Longer addresses were made by the Rev. F. A. Steven, Mr. J. S. Helmer, and Mr. Henry W. Frost. The hymns sung were, "Through the night of doubt and sorrow," "For all Thy saints, who from their labors rest," and "Forever with the Lord." The meeting was well attended. It proved to be a solemn, though not a sad one, for the note of victory and praise was sounded throughout. A partial report of the meeting will be given in the next number of CHINA'S MILLIONS. It is interesting to note that a similar Memorial Service was held in the Mildmay Conference Hall, London, England, on the evening of Tuesday, June thirteenth. This meeting was addressed by Mr. James E. Mathieson, Mr. Eugene Stock, Rev. R. Wadlow Thompson, Dr. Harry Guinness, and Mr. Walter B. Sloan. Some of the addresses given will be included in the forthcoming number of CHINA'S MILLIONS.

For Expenses of Boarding and Day Schools	7,426 92	
For Medical Missionary Work, including Hospital, Dispensary, and Opium Refuge Expenses (exclusive of buildings)	5,258 76	
For Houses Accounts (Special Funds for New Premises in the following places:—Chao-ch'eng, Hoh-cheo, P'ing-yao, P'ing-iang, Liang-cheo, Siang-hsien, Ch'en-tu, Chefoo, Nan-chang, Nan-k'ang, Kwei-k'i, Ho-k'eo, Ch'i-cheo, Lai-an, Ch'ang-shan, T'ai-cheo, &c.)...	38,093 22	277,395 39
For Passages to England, America, and Australasia (including special funds Tls. 3,316 67)		13,130 46
For Relief of Native Christians and Famine Fund		141 14
		290,666 99
†*Balance carried forward*		109,042 04
		Tls. 399,709 03

(Tls. 399,709 03 at 2s. 6¾d. = £51,212 14s. 5d.
or $249,285.33.)

iua and find it correct.

remitted to China, and find they are duly accounted for, with

5.

ned) ARTHUR J. HILL, VELLACOTT & CO.,
Chartered Accountants.

Special Accounts, to be used only for particular purposes.

CHINA'S MILLIONS

MEMORIAL SERVICE—Rev. J. Hudson Taylor.

Held in the Central Presbyterian Church, Toronto, on the evening of Friday, June 16th, 1905; Rev. D. McTavish, D. Sc., in the Chair.

After devotional exercises, Mr. John O. Anderson leading in prayer, the Chairman opened with the following remarks :—

"We are gathered here to night to honor the memory of one who is very dear to us, and in whose removal from us we have felt that we have suffered a great loss. We all feel that this world is poorer because Mr. Hudson Taylor is no longer in it; and I am sure it will be a privilege to-night to hear some of the brethren, who for many years were very intimately associated with Mr. Taylor, speak of his life and of the great work which he did while he was among us."

Dr. McTavish then invited Mr. Steven to address the meeting, and other speakers followed.

(We print the address of each in full, though reversing the order of Mr. Steven's and Dr. McTavish's addresses, for convenience in printing.—Ed.)

Address by Rev. D. McTavish, D. Sc.

I have been asked if I would say a few words in regard to Mr. Taylor's relation to us as missionary counsellor. I have had the privilege and honor of being connected with the Council of the C. I. M. here at Toronto, and what has always impressed one in connection with the details of the work of this Mission, more than anything else, has been the wise, earnest, sanctified personality of Mr. Taylor himself. I never knew any mission that bore upon it so distinctly the marked character of the man who founded it, as the China Inland Mission does. You seem to see Mr Taylor in every arrangement, in every plan in connection with the work. In the very spirit of the workers, somehow or other, he has had the power of giving to almost all of them something of his personality. This marvellous thing one sees and knows in connection with the Mission. And one is impressed too, with the wonderful wisdom displayed in carrying out such a complicated work; because when a mission in a heathen land grows from a little thing to having more than eight hundred missionaries, it becomes a very complicated business to look after and manage, and there are necessarily arising a great many difficulties of which one cannot, of course, speak in detail; but coming into contact directly with Mr. Taylor in the Council or in correspondence, we were always impressed with the wisdom of his counsel. He seemed to be a man pre-eminently guided by the spirit of wisdom; and if all the inner history of the China Inland Mission could be written, in all its details, I think it would be a wonderful history, a testimony to the wisdom of this man. He was not merely a visionary man—for he saw visions—but an intensely practical man, down to the very details of the work. He was visionary in a true sense. He got a vision of God, and a vision of the needs of the missionary field; but while he had the vision he was not visionary, but intensely practical. I believe that the man who is most possessed by the Spirit of God will be a most practical man.

And another thing is this, namely, the unanimity with which the councils of the work have been carried on. I have never had the privilege of being connected with any movement, or committee, or organization where there was more complete unanimity. I do not think you will find on the record books of the China Inland Mission any record of "yeas" and "nays"—of a vote being taken; much less, of having some person record his dissent, as we sometimes see with a great deal of pain in other records. I am not aware, during all these years, of any question that was not finally settled by the absolute unanimity of all the members of the Council. Now I cannot explain this to you in any other way than this: we read in the fourth chapter of the Epistle to the Ephesians, that one of the outcomes of the power of the Holy Spirit is—that those who are so possessed will endeavor to "keep the unity of the Spirit in the bond of peace"; and I think that Mr. Taylor has impressed that idea upon all who were associated with him in Council in connection with this work; for the Spirit of God is the Spirit, not of dissension, but of union. It is lack of waiting upon the Spirit of God for guidance that creates dissension; and therefore it is very remarkable in connection with all the Council Meetings in which we have had the privilege of meeting together, there has been this spirit of unanimity.

Toronto, August, 1905.

Address by Rev. F. A. Steven.

IN speaking of the life and service of our beloved director whom God has called to his reward, it falls within my province to supply a slight framework of early history, whilst the brethren who follow will fill in the story, in so far as it can be told to-night, with more personal matters in relation to the latter years of his life.

Mr. Taylor himself wrote a few years ago: "For myself and the work I have been permitted to do for God, I owe an unspeakable debt of gratitude to my beloved and honored parents." For this reason one cannot begin to speak about Mr. Hudson Taylor without making a reference to his father and mother. Mr. James Taylor was a merchant living in Barnsley, Yorkshire. He was a warm-hearted and enthusiastic friend of foreign missions, and in his association with the Methodist body as a local preacher, he was much honored of God in the winning of men to Christ.

About the year 1830, he was specially stirred about the condition of the people of China by the reading of various books, among them "The Travels of Capt. Basil Hall on the coast of China." Being precluded by circumstances from the possibility of missionary labor himself, he began to pray that God would give him a son, who might be called by God to go forth in his stead to the heathen of China. Two years later this prayer was fulfilled, and James Hudson Taylor was born on the 21st of May, 1832. He was the first, and afterwards the only surviving, son of his parents. In his early days, Mr. Taylor was extremely delicate, and it seemed as though all hopes that he, the child of answered prayer, should become a messenger of God to the heathen, must be given up. So far as his parents were concerned, this appears to have been done. In his boyhood, he was under religious influences continually; but he came to a point when, after striving hard to make himself good and acceptable to God, he got into a despairing condition, and felt that, if there were any salvation, it was not for him. At a later stage, he came under the influence of skeptical companions older than himself, and imbibed their views. He has stated since that he is thankful for having passed through such a time of doubt, for in those days he often said that if he believed the Bible to be true, he would at least put it fairly and honestly to the test, seeking to live by its teachings; and if he found it wanting, he would cast it aside altogether. He adds, that since then he may reasonably claim to have tested and proved the verity of the promises of God's Word, and he has never found occasion to cast aside the Bible; it has never failed, and the promises of God have always been fulfilled in his experience.

J. HUDSON TAYLOR AT THE AGE OF TWENTY.
From an oil painting; date, Aug., 1852. He sailed for China, Sept. 19, 1853.

His conversion came about in a somewhat remarkable manner, and for the benefit of those who have not read *A Retrospect* of his life, I will speak briefly about this, for it illustrates the power of prayer, and it formed the starting-point of Mr. Taylor's large and ever-increasing confidence in God's faithfulness to answer the prayers of his people.

His mother had gone from home to visit friends some eighty miles away, and he, on a holiday afternoon, went into his father's library in search of something to read. He found nothing suitable among the books, and looking carelessly over a basket containing tracts and other papers, he took up one that contained, as he supposed, a story. He said to himself, "There will be a story here with a moral at the end; I will take the story and leave the moral for those who like it;" and he went into an old disused warehouse and began to read. The story, among other things, spoke of the *finished* work of Christ, and he asked himself "Why does the writer speak of the *finished* work of Christ? Why does he not use the words 'the *propitiatory* work,' or, 'the *atoning* work,' of Christ?" and then the words of our Lord on the cross came to him, "It is finished," and he asked himself, "What is finished?" Then his early training enabled him to recognize that the work of redemption was entirely finished, and he asked himself, "If this be so, if Christ has indeed paid all the debt, what is left for me to do?" The conviction came into his soul that all there was left for him was, not struggling, or long effort, or tedious seeking, but just acceptance; and that he should fall down before God and praise

Him for the fully accomplished work. This he did without delay. That same afternoon, his mother rose from the dinner-table with her heart yearning intensely for the conversion of her only boy. Having more time than was usual at home, she went to her room, and turning the key in the door, knelt in prayer, with the determination—taught by the Spirit of God doubtless—that she would not leave that place until she knew that her boy was converted. She prayed, and prayed on, until, without any outside message, God spoke to her soul, and her prayer was changed to joyful praise for that which she was sure was accomplished. And so, with eighty miles of separation between them, the hearts were joined together before the throne; and he in the old warehouse, and she in the guest-room, at her friend's house, were praising God together for His finished work. When Mrs. Taylor came home she was greeted at the door by her son; and as he kissed her, he began to tell the good news that was filling his heart. He says, "I can almost feel that dear mother's arms round my neck as she pressed me to her bosom and said, 'I know, my boy; I have been rejoicing for a fortnight in the glad tidings you have to tell me.' "Why," he asked in surprise, "has Amelia broken her promise—she said she would tell no one?" His mother replied that no one had told her anything, but that God's Spirit had assured her that He had led her son to Himself." And so Mr. Taylor adds, "Do you wonder that I have great confidence in the power of prayer?" Later, he was permitted to see a note in a notebook of his sister's (now Mrs. Broomhall, who survives him), in which she had written down the resolve to pray daily for the conversion of her brother; and it was just one month after this entry that he exercised saving faith in Jesus. A few months later he yielded himself in consecration to God, and it was with him a very real transaction. He felt that, from that time forward, he was not his own;—that another was the Lord of his life, and that he must order all his concerns in agreement with the will of another. Although but a boy, still under sixteen, his joy in the Lord and his sense of God's presence was so great that, as he says, he lay on the floor "silent before Him with unspeakable awe and unspeakable joy," and at that time he had the strongest assurance that his offering was accepted. It would be a long story for me to speak about his experience as a medical student in Hull and in London. It is all told fully in "*A Retrospect*" which he himself has written; and it illustrates wonderfully the way in which the foundation of his future work was laid in deep experience of God's faithfulness in times of stress. Suffice it to say that he purposely put himself in positions of need, where his dependence must be only upon God for temporal supplies, in order that he might test his ability to rest upon God alone, and thus get the endorsement by God, of his desire and purpose to be a missionary in China, for he felt that if he could not trust God at home, he had no assurance that he could trust Him fully on the mission field.

J. HUDSON TAYLOR.
From a photograph taken in America in 1900.

Mr. Taylor said farewell to his beloved mother at the gates of the dock in Liverpool as the ship "Dumfries" went out to sea on the 19th of September, 1853. The voyage was a very eventful one. They had storms in the Irish Channel; they were all but wrecked in Carnarvon Bay, and only escaped being driven on to the rocks, in answer to prayer. During a dead calm, a strong undercurrent swept the vessel close to a reef on the coast of New Guinea. They saw the native savages—cannibals—building fires on the sea shore, but there was no cannibal feast that night; for, again in answer to prayer God sent a wind just in time, and very gradually the ship was enabled to beat off the coast and proceed on her voyage. When Mr. Taylor landed in China on March 1st, 1854, it was a time of turmoil, for the red-turbaned rebels were in possession of the city of Shanghai. He saw a great deal of war and bloodshed while still only a young man of twenty-two. The greatly enhanced cost of house rent and food, owing to the rebellion, drained his slender resources, and brought him into new tests of faith, and new proofs of God's reliability. Soon after this, he undertook a missionary journey along with Mr. Burdon (afterwards the Bishop of Hong-kong), and later it was his great privilege to travel for a length of time with that saintly man of God, Rev. William C. Burns. About this time—that is, the year after his arrival—he was influenced by the advice of good Dr. Medhurst, the leader of the London Missionary Society in China at that period, to adopt Chinese dress as a means of getting into the interior. In travelling together, Mr. Burns—a much older and more experienced missionary, and one who spoke the language much better, of course, than did Mr. Taylor—noticed that his companion was better able to get among the people, and attracted far less annoying attention from the crowds than he did. Sometimes, indeed, people would invite the younger worker to their homes, whilst the senior missionary was left out of the invitation, because he was in foreign dress. Mr. Burns at once recognized the situation, and changed his dress for the native costume. From that time onward it has been the custom of Mr. Taylor and almost all of those associated with him in the China Inland Mission to wear Chinese dress, and this is still maintained in the interior of the country. The simple yet wonderful account of the way in which God's call came to the two friends, separately, on the same evening is told in "*A Retrospect*," (p. 71.)

As a result of this leading, Mr. Taylor worked with Mr. Burns for a short time at Swatow, in the Province of Canton, and only left for the north to get his medical and surgical appliances, with the expectation of returning to rejoin Mr. Burns. A chain of circumstances however, prevented his going south again and led to his entering upon the work in the city of Ningpo.

In January, 1858, Mr. Taylor was married to Miss Dyer, a missionary in Ningpo and the daughter of Samuel Dyer, who worked as one of the first representatives of the London Mission in the Straits Settlements from 1827 to 1845. Mr. Taylor took charge of the Mission Hospital in Ningpo for Dr. Parker, in 1860, about nine months. During his time of service in Ningpo, Mr. Taylor was very successful in his surgical and medical practice, and was the means of winning a number for Christ, some of whom became largely-used evangelists in their turn.

It was during this period also that Mr. Taylor and his companion, Mr. Jones, retired from the Chinese Evangelization Society, and experienced many trials and rewards of faith.

On January 16th, 1860, Mr. Taylor put into writing his first appeal for fellow-workers for China in these words, written to a relative in England:—"Do you know any earnest, devoted young men, desirous of serving God in China, who, not wishing more than their actual support, would be willing to come out and labor here? Oh for four or five such laborers! They would probably begin to preach in Chinese in six months' time, and in answer to prayer the means would be found." The work of the Ningpo hospital, together with his own evangelistic work, was rapidly breaking down his health; and it became necessary for him to return home for a time. He hoped that his stay in England might be but brief; the doctors, however, saw the necessity for a prolonged stay. With reference to his prayer that God would raise up fellow-laborers, he said at this time—"We had no doubt about this; for we had been enabled to seek them from Him in earnest and believing prayer for many months previously. Throughout the voyage our earnest cry to God was that He would over-rule our stay at home for good to China, and make it instrumental in raising up at least five helpers to labor in the province of Cheh-kiang." During the years from 1862 to 1865, this prayer was answered, and five laborers preceded Mr. Taylor to the province of Cheh-kiang and the city of Ningpo. It was whilst he was laid aside by weak health and was occupying his time in medical studies and in the revision of the New Testament in the Ningpo dialect—a colloquial translation—along with Rev. F. F. Gough of of the Church Missionary Society, that his heart became burdened for a larger sphere than that of his own little mission in Ningpo. He says:—"In Ningpo, my mind was occupied with my immediate surroundings; but during my stay in England, I was as near to the inland provinces of China as to Ningpo itself." Looking upon those eleven unentered, untouched provinces, with their 130 millions or more, and the very considerable portions of the entered provinces which were still practically untouched, his heart became burdened with a sense of deep personal responsibility. He came to the point—for his answers to prayer had taught him this—where he realized that, if he, little, unknown, insignificant man, as he considered himself, would but go to God in prayer for fellow-laborers, God would answer his prayer, and send those who should accompany him, and labor under his guidance in China. He shrank from this for a time, and he approached the leading missionary societies with the desire to get *them* to do something for the inland provinces of China; but the burden was his, not theirs; and none of them took the load upon their hearts as he was constrained to do. The thought that, in a meeting such as this, during the time between the opening psalm and the benediction, much more than one thousand souls in China alone would pass beyond the boundary of hope into the land of hopelessness, oppressed his heart, so that he could neither rest nor sleep; and it was not until he surrendered his will in this matter to God, as he did on the shore at Brighton, on June 25th, 1865, that God gave him rest of heart. He could sleep well after he had penciled in the margin of his Bible—"Prayed for twenty-four willing, skilful laborers. Brighton, June 25th, 1865." The burden was rolled from his heart, and he could go forward, counting upon God to fulfil all His promises; and this, we may say, was the genesis of the China Inland Mission. From that time, God led his servant out and on, and less than a year later, on May 26th, 1866, the ship "Lammermuir" carried the first party to China, consisting of Mr. and Mrs. Hudson Taylor, their four children and nurse, a lady friend, and fourteen young missionaries.

I must leave further details, for my time is fully gone. I would like well to speak of my personal acquaintance with Mr. Taylor. I had the joy of meeting him for the first time some 27 years ago; and during all those years, I have known something of him, though not so intimately as many others. He was a dear friend, a faithful counsellor, a wise and godly leader, to myself and to hundreds of others who followed him to China.

Address by Mr. J. S. Helmer.

Secretary of the China Inland Mission.

MR. TAYLOR left China in 1899 for Australia. From Australia, he came here, with Mrs. Taylor and Dr. and Mrs. Howard Taylor, in the spring, and he attended the Ecumenical Conference in New York City in April. In that Conference, Mr. Taylor took a deep interest, and spoke many times. Following the Conference, some meetings were arranged for him in Boston by Dr. A. T. Pierson. The work he had been doing, evidently was too great a strain upon him, for while he was speaking in Boston, he had a serious breakdown in the middle of his address. Since that time Mr. Taylor has not been able to do any active work. He has been engaged in the ministry of intercession, and has been able to give counsel though laid aside from active service. He and Mrs. Taylor lived in Chevalleyres, Switzerland, until August last, when Mrs. Taylor was taken home to be with the Lord. Her death was a great loss to Mr. Taylor. She had been everything to him—writing his letters and caring for his every need. When she was taken, it seemed as if his very life and support had passed away. After her death, Dr. and Mrs. Howard Taylor, and Mr. Taylor's youngest daughter, Amy, were with Mr. Taylor. Miss Alice Thomson of this city was also at Chevalleyres for a time. When Mr. Taylor was left alone, he began to think about China, and longed once more to see that land. When Mrs. Helmer and I were in Shanghai, in February last, before making our second tour inland, Mr. Stevenson came to us with some surprising news. A cablegram had just been received from London, stating that Mr. Hudson Taylor and Dr. and Mrs. Howard Taylor would sail from San Francisco on March 18th for Shanghai. We had heard that Mr. Taylor was stronger than he had been, but no one had dreamed of his again undertaking to visit China, and the news seemed too great to be true.

DR. AND MRS. HOWARD TAYLOR,
MR. AND MRS. J. HUDSON TAYLOR.

After this we were away in the interior of China, from early in February until the middle of April. On April 14th, I think it was, Mr. Taylor was expected to arrive at Shanghai, but the ship had been detained in Japan and did not reach port until the 17th of April, Monday noon. This was a day of great expectation. It was thought best that only a few persons should go to the steamer, so most of us remained in the Mission compound and were gathered near the entrance where we could get the first view of our beloved friend and leader. It was just past noon when he appeared in the jinricksha, followed by Mr. Meadows, the next oldest missionary in connection with the Mission. Mr. Taylor and Mr. Meadows, with white flowing beards, looked like two patriarchs as they wheeled from the street into the compound, where we were all waiting to welcome Mr. Taylor. I wish you could have seen the pleased face of Mr. Taylor as he saw and recognized one and another of the members of the Mission, and as he looked around the beautiful compound, which he had not seen before for over six years. There were some who had come to China during the years of his absence, whom he had never seen; but I think he recognized remarkably well those whom he had known before. Miss Irvin, who had been one of the first party that went out with him from this country, said, "Mr. Taylor, do you remember me?" To her he said, "That is a naughty joke," and then he asked about some of the native Christians at her station, designating them by name.

The next day after Mr. Taylor's arrival, a special meeting of the China Council was held to formally welcome him. Mr. Hoste spoke a few words of welcome, Mr. Taylor responded and spoke some fifteen or twenty minutes. He made some reference to each one present, in a way which showed that his memory was unimpaired, notwithstanding his physical weakness. He referred to the North American work, in which he was always deeply interested. He made special mention of some who had passed through sorrow, and of the loss of his beloved wife, whom the Lord took to Himself in August last.

It was interesting to see the pleasure Mr. Taylor took in going around the Mission compound, where he had spent so many years. He walked about, leaning on Dr.

Taylor and Mr. Meadows, and inspected every part of the place with much real interest.

The first night Mr. Taylor was in Shanghai, mention was made of Mrs. Shapleigh, who had lost her husband and two children within six weeks after reaching China. Mr. Taylor insisted upon going personally to see her, although it was nine o'clock at night. She was very much touched by his kindness.

Almost at once upon reaching Shanghai, Mr. Taylor commenced to talk of going into the interior, to visit some of the inland stations. On Wednesday night, only two days and a half after his arrival, he started on the steamer up the Yang-tse with Dr. and Mrs. Howard Taylor. One day's journey brought them into Chin-kiang, where the Mission has a Sanitarium—a delightful place in which to rest. From there, he went up the Grand Canal about four hours' journey by steam launch to Yang-chau, where the Ladies' Training Home is located, and where Miss Murray, who was so seriously injured last September on the Canadian Pacific Railway, is in charge. After a short visit there, returning to Chin-kiang, he went thence up the Yang-tse to Han-kow, about 700 miles from the coast. From this point he went by rail into the province of Honan, where Dr. and Mrs. Howard Taylor had worked when before in China.

The last account we had of Mr. Taylor was that he had made this trip and had stood the journey remarkably well. There was one more province he wanted to visit and that was Hu-nan, south of the Yang-tse, one of the eleven provinces which had been laid upon his heart and for the evangelization of which he had formed the China Inland Mission in 1865. These eleven provinces had, at the time that the Mission was formed, no Protestant missionaries working in them. Mr. Taylor had seen the work organized and carried on in ten of these provinces, and he had visited many of them personally; but the province of Hu-nan was entirely anti-foreign and there was no settled work in it up to the time of Mr. Taylor's leaving China in 1899. The Hunanese had boasted that they would never allow the foreigner to occupy their province. The Boxer movement in 1900 resulted in opening this province, as well as every other part of China, to the Gospel, and Mr. Taylor naturally enough desired to see Hu-nan and the work established there. The Lord granted him the fulfilment of this desire, and then at his journey's end, in the capital city of Chang-sha, He took him home.

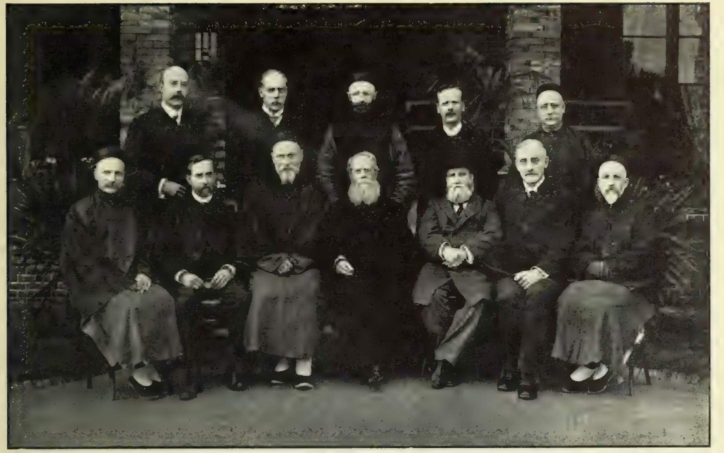
We have, as yet, no particulars as to the immediate cause of Mr. Taylor's decease or the details concerning it, but he was doubtless surrounded by Dr. and Mrs. Howard Taylor, Dr. and Mrs. Keller, Dr. Barrie, and other members of the Mission who were located in the city of Changsha. What could be nearer the desire of dear Mr. Taylor's heart than to go home to be with the Lord, whom he so faithfully served and trusted, and to go from the place where he at last saw the answer to his prayers for the evangelization of the eleven provinces for which he had prayed and labored so long?

Address by Mr. Henry W. Frost.

Home Director of the China Inland Mission.

MY personal acquaintance with Mr. Taylor began in the fall of the year 1887, in London, England. Two years before this, at the Niagara Conference, God had put within my heart a great desire to give my life for the evangelization of China. Subsequently, He had brought before my attention the China Inland Mission; and from the beginning of my knowledge of this Society, my sympathy had gone out very greatly toward it. Later, I had corresponded with Mr. Broomhall, the then Secretary of the Mission, in London, offering myself to the Society, and I had thus passed through the preliminaries of answering the questions which were asked of me. It was in this manner that God, eventually, formed in my mind the purpose of going across the sea—as there were no representatives of the Society, at that time, on this side of the water—in order that I might meet the heads of the Mission, including Mr. Taylor. I wanted to ascertain if the way might not be opened for me to serve in China, in connection with the China Inland Mission. Still subsequent to this, I was in a little farm-house in the northern part of the State of New York, holding, from that centre, evangelistic meetings. While thus engaged I gave much of my spare time to waiting upon God for guidance. Thus I came to the conclusion, in the quietness of that place of retreat, that God wanted many more young men and women from America, to labor in the great unevangelized country of China, than He had yet been able to send forth; and at last the thought came to me: is it not of God to ask Mr. Taylor to establish in this country a branch of the China Inland Mission, in order that, by means of this new effort, new interests may be awakened and new lives dedicated to China? And so it was, finally, with these purposes in mind that I went across the ocean to London.

I reached London about Christmas time, in the year mentioned, 1887. But here I met with a disappointment; I found that Mr. Taylor was away from home, in Scotland. I was warmly welcomed and tenderly cared for by Mr. and Mrs. Broomhall, during the two weeks in which I remained in the Mission Home. Nevertheless, the disappointment remained, for Mr. Taylor—the one whom I had come so far to see—was absent. I learned later that God had His good purpose in this delay, for my sojourn in the Mission Home gave me opportunity to learn more about the Mission than I could have learned in any other way, which turned afterwards to my great advantage. Finally, I wrote to Mr. Taylor, telling him something of what was in my heart. In a few days there came back a very kindly note, which I still keep as a treasure, in which he said that he would be most glad to see me and to talk over with me the things which I had mentioned in my letter. Then he closed his note—much to my astonish-



MR. HUDSON TAYLOR AND THE CHINA COUNCIL.

This photograph was taken in Shanghai on April 10th, 1905. Eleven members of the Council are present, and Mr. Taylor. Eleven members were absent. The names of those present, reading from left of picture to the right, are as follows:

J. Stark. J. N. Hayward, D. E. Hoste, F. Howard Taylor, A. R. Saunders.

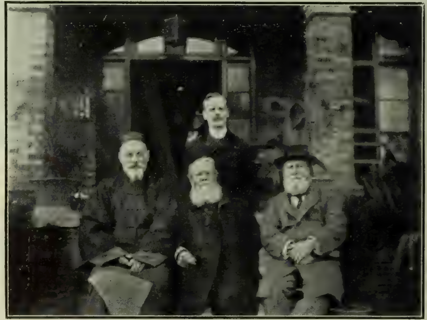
J. J. Coulthard, J. F. Broumton, J. W. Stevenson, J. Hudson Taylor, J. J. Meadows, J. S. Helmer (on a visit,) and C. T. Fishe.

ment—with these words: "Yours affectionately in Christ." Up to that time I had not the slightest idea what kind of a man Mr. Taylor was. I had thought of him as a great man spiritually, and, unconsciously, I had run the thought of greatness into the physical realm, so that I had come to imagine that he was tall and well developed, a strong and rugged character. And I had not associated tenderness with these qualities. I remember, therefore, that I gazed at those words, "Yours affectionately in Christ," with a very strange feeling. "This Mr. Taylor," I said to myself, "must be a very peculiar man; he has never seen me, and I have never seen him, and yet he writes me in a strangely tender way." And so it was that I waited for his return with a good deal of curiosity. And as I thought of him, anticipating his coming, I got an increasingly clear vision of what he must be. I imagined, as I have said, that I should find him more than usually tall; I thought he would have a black beard; and I expected that he would have heavy eyebrows, and that there would be a bit of a scowl on his face; I was quite sure that he would stand very straight, and that he would speak with a strong and possibly gruff voice. Indeed—I will confess it—I was almost afraid to meet Mr. Taylor, for, be it remembered, I was a young man, and he was a much older and a great man. Well, just as soon as Mr. Taylor came home, he sent me a note, saying he would be glad to see me in the evening. It was thus, during that evening, that I called at his house on Pyrland Road, and was invited up to his study. How well I remember the occasion. There, at the end of the room, standing with his back to the grate fire, I saw, not a large man, but a little man. I noticed at once that his beard was not black, but sandy, that he had indeed, heavy eyebrows, but that there was no scowl upon his face; that there was a grave look upon his countenance, but behind it, one so kindly that it disarmed all fear. In short, he was one of the most amiable men I had ever looked upon. Besides this, the greeting which he gave me was all that I could have wished it to be. He came quickly forward to meet me, took my outstretched hand in both of his, looked into my face with great tenderness, and welcomed me, in some very gracious words, in the name of the Lord. I assure you my heart was won for all time from that moment. From the very first, I saw something in that quiet, precious life, which spoke to me, as no other life had ever done, of the person of Jesus Christ, and especially of His tenderness and love.

My personal acquaintance with Mr. Taylor continued with increasing familiarity and closeness, from that day onward. Afterwards, it was my privilege to see him again and again; sometimes on this continent, sometimes in England, and sometimes in China. Thus for eighteen years I walked and served beside him, until there came to be between us, as I conceived of it, almost the relationship of father to son and son to father. From that time on, Mr. Taylor's relationship to me, as Director and friend, was beyond criticism, and it was thus that I came to hold him as my ideal of Christian manhood.

I would like now, as a result of the friendship which it was my privilege to have with Mr. Taylor, to gather up some of the lessons which this beloved man's life passed on to my life; in other words, to mention some of the things which most deeply impressed me as I came into association with this man of God. As I do so, may our thoughts be Godward rather than manward, so that the glory may be ascribed to Him to whom alone the glory belongs.

In the first place, may I speak of Mr. Taylor's wisdom. I confess that I never met so wise a man, that is, a man of such well-balanced judgment. Mr. Taylor was sometimes regarded as the opposite of this, especially by those who did not agree with him in some of the more radical of his missionary methods; but personally I became increasingly convinced, the more I knew him, that there was nothing of the fanatic about him, that he guarded himself from extreme positions, and that he sought always to be guided by the spirit of the Lord. In other words, to use the common phraseology of the day, and in this case in its best sense, I believe that he was a "sane and safe" man. This was true in all the lesser details of life, but it was especially true when he came to deal with the larger relationships of life, involving such responsibilities as lay upon the lives and hearts of few men. In such matters, as in the smaller affairs of life, Mr. Taylor's course seemed to be an equal one; it was in equipoise. By continual waiting upon God, he seemed to obtain, for the most part, the "wisdom that is from above," and this guided him in a straight path of good and sound judgment. Let me illustrate this. I have been told by some of the older members of the Mission that Mr. Taylor saw, from the beginning, what ought to be and what was to be the organization of the China Inland Mission, both in China and at home. I do not mean by this, of course, that he discerned all that was involved in the organization of the Mission, either as to detail or as to extension. But I mean that he saw from the first—young man as he then was—the general outline of the organization, so much so, that he never had to change that which he had planned. In this respect, Mr. Taylor seemed to have, by the gift of God, the prophetic eye. In other words, God showed him, like Moses, the "pattern on the Mount," and by His own gift of wisdom, made him a man of far-seeing mind. Thus it was that he was able, under the leading of the Lord, not only to plan the work of the Mission on unique lines, but also to save it from many dangers which confronted it, and to guide it into that large and wide development which it at last attained. When it is remembered that the Mission developed, finally, not only throughout the vast interior provinces of China, but also, from its original centre of Great Britain, into Canada and the United States, into Australia and New Zealand, and into the various countries of Europe, until it is now one of the largest Missions in the world, it becomes apparent that it took no small skill to plan and to carry out all this, with almost unerring discretion and good judgment. Thus and otherwise, therefore, I think I am justified in saying that Mr. Taylor obtained by prayer, in a peculiar measure, the very wisdom of God. As for Mr. Taylor himself, he never professed that what wisdom he had was his own. He acknowledged openly, and constantly, that whatever he had secured, he had obtained from the Lord.



F. HOWARD TAYLOR.
J. W. STEVENSON. J. HUDSON TAYLOR. J. J. MEADOWS.
This photo was taken in Shanghai in April.

The second thing that impressed me in Mr. Taylor's life, was its prayerfulness. That thought came to every one who ever knew him intimately. Mr. Taylor, manifestly, was a man who did much more than *say* his prayers; he prayed. Mr. Gordon, in his book, "Quiet Talks on Power," tells of a man who had been in the habit of praying three times a day, but who gave up this habit, for the apparently less spiritual practice of praying once a day. The man explained the change, however, in this wise: he said that formerly he had prayed only three times a day, and now he had learned to pray all day long. I relate this incident, because it explains quite perfectly the attitude of Mr. Taylor in the matter of prayer. Those of us who knew him well can testify to the fact that, whether we found him in one circumstance or another, whether he was engaged in the great thing or the little thing, he always seemed to be in the spirit of prayer. In fact, he had solved the problem, more than any man I have ever known, of obeying that little, but far-reaching command, "Pray without ceasing." As I speak, there come before my mind many illustrations of what I refer to. Take, for instance, my intercourse with Mr. Taylor in China; how often have I been shut up with Mr. Taylor in his office at Shanghai, face to face with some of the great problems which so often confronted him there, and how often have I seen him, in the midst of busy hours, have frequent recourse to prayer. Or, take our journeys together in the interior of China, in one of those small river boats; how often when I have been taking at night my rest in sleep, have I been awakened by the scratch of a match and by the flicker of a candle-light, as Mr. Taylor would rise from his much-needed rest for study over the Word of God and for prolonged communion with his Father in Heaven. Or, take our intercourse in the homelands, when travelling by carriage or train; how often, as we have talked about the work and have mentioned some pressing need, have I seen him, right then and there, bend the head, and, in the most simple, childlike way, breathe out his prayer before the Lord. Or, finally, take the last days of his life, when he was in physical weakness, seeking rest at Chevalleyres, in Switzerland; how often have I known of him, even then, when there was no constraint upon him to rise at midnight, choose that hour, rather than any other, for communion with God. Thus, wherever you found this beloved man, you found a Bethel, a gate of heaven; Mr. Taylor realized that he was the temple of the Holy Spirit; and by the ministry of the Spirit, the fire of prayer was ever upon the altar; it never went out.

In the third place, allow me to speak of Mr. Taylor's faith. As for Mr. Taylor himself, he never referred to his own faith. If anyone mentioned the matter in his presence, he would at once gently rebuke that person and say: "Oh no, not my faith, but God's great faithfulness." However, as we stand upon the outside and look at that life, remembering that there is such a thing as the "gift of faith," we must speak in these terms. Mr. Taylor did believe God, and, sad as it is to say it, he became a unique man in doing so. Such had been his earlier experiences, that he had become persuaded that the Word of God was through and through true, that it was to be accepted without question and without qualification, and hence, that the God of which it spoke was to be relied upon at all times. In utter simplicity, therefore, he laid his heart to rest upon the promises of God, and thus upon God Himself, so that this practice of trust became the habit, and also the safeguarding of his life. This did not mean, however, that he was never tried and tempted. Many were the occasions when he might have passed from trust to distrust, and sometimes, he has told me, that he found it exceedingly difficult to obtain the conquest over doubt. On one such occasion, he said he opened his Bible at the twenty-third Psalm, put his hand upon the promise, "My cup runneth over," and quoted these blessed words over and over again, before Satan, as well as before God, until, in spite of depression, he had obtained a complete victory. In general, therefore, no matter what might threaten his peace, he remained quiet and calm. Even when things seemed to be going all wrong, when, for instance, there was almost no money in the Mission treasury and there were hundreds of lives in China to be provided for, he went on cheerfully and praisefully, believing in God, as at more favorable periods of his life. I recall that at Northfield, in 1889, he gave us the secret of his confidence in God. He spoke, on that occasion, words to this effect: "Dear friends, we have, in our country of England, what we call Bank of England notes. I have often had these—though sometimes I have not had them; but, do you know, I have never gone to a bank with one of these notes, say for five pounds, and asked for anything less than its full equivalent. And, if the paying clerk had offered me, say four pounds and nineteen shillings, that is, something less than the note called for, I should have refused it. The reason for this is plain; I should have believed that the note, in one sense, was verbally inspired; that is, I should have believed that 'five pounds' meant five pounds, and nothing less than this. Now friends, shall we not believe, in a higher sense, that the Word is verbally inspired, and that, when we come to God with a promise, He will fulfil His promise, and give us all that it stands for? Only remember, that while a bank clerk will give you nothing more than a note calls for, God will give you what the promise means to you, and then, in addition, all that it means to Him; for it is manifest that God has been constrained when He has sought to express Himself in finite language, and that all of His promises mean all that they seem to mean, and then besides this, infinitely more." This was Mr. Taylor's theory; and I may add, this was Mr. Taylor's practice. More than once have I seen him, as related to money, face to face with what would have been crushing responsibilities to most men; but I have beheld him in the presence of these, as restful and peaceful as the little child that returns to feed from a father's table, unconsicous of any responsibility for providing the food which he comes regularly to enjoy. At such crises as these, I have seen him simply fold his hands, sometimes without even kneeling, and I have heard him in the most simple way prattle out his prayer to Christ and to the Father; then I have seen him go about his work without a shadow of anxiety, and finally, I have seen the answer come, as he expected it would come, in blessed amplitude and just at the right moment of time. Surely, it is not too much to say, in view of such a life as this, that Mr. Taylor was a man of faith. From one event in life to another, from the greater to the lesser, and from the lesser to the greater, he went on believing in God.

In the fourth place, may I speak of another thing that greatly impressed me in connection with this precious life; I speak of its holiness. I confess that I shrink from using this term as connected with any man; but I trust that you will not misunderstand me. We remember that there is a holiness which is in God alone, the holiness of His divinity, and we do not forget that this holiness will never be realized by sinful man. However, there is another relationship of holiness which is for those who live in fellowship with God; it is the holiness which may be transferred to human lives by the Holy Spirit, and which brings the life into harmony with the will of God. In this last aspect of holiness, I am constrained to say that I believe that Mr. Taylor was a holy man. Let me illustrate. I have seen Mr. Taylor in varying circumstances, where at one time the experience was diametrically opposite to the experience of another time, and where, when Satan had failed to obtain his life in the one place, he had sought to obtain it in the other place; but I have seen him throughout kept by the power of God. For instance, I have seen him in the homelands, when crowds were hanging upon him, when hundreds were listening to his every word, and when the average man in such a situation would have been lifted up in pride; then, on the other hand, I have seen him out in China, when men could scarcely speak enough evil of him, when, for instance, after recommending in a time of rioting that his missionaries should remain in the interior until actually driven out, men railed on him for what they called his inhuman action, and thus, when the average man would have been moved into bitterness of feeling and speech; and I have noted closely as I searched his life, that there seemed to be no bending before this temptation any more than there had been before the other. What the inner experience of his heart may have been at such times, was known only to God and to himself, and I suppose that we must believe that there was some imperfection in the victory which he obtained. But I must say, so far as I could discern, that Mr. Taylor's heart and mind at such times seemed to to be fully garrisoned—as is the promise—in Christ Jesus. I believe that our beloved brother walked with God, and that he partook deeply of His Spirit. Wherever he went, whatever he was doing, there was about him the sweet savor of Christ. As I have said, I have been with him in the most intimate relationships of life; I have journeyed with him, I have lived in the same home with him, I have even shared the same room with him; I have seen him, therefore, in almost every possible human experience, and I am constrained to say—and I fully realize the meaning of my words as I say them—that I have never seen Mr. Taylor when I had any good reason to believe that he was out of fellowship with the Lord. As Abraham did, as Enoch did, Mr. Taylor walked with God. How natural it is to end, since this was so, that he is not, for God has taken him.

If there were time for it, one would fain speak of Mr. Taylor's sincerity, how real it was; also, one would fain speak of his humility, how truly deep it was. However, this is the best way to put it all: his life was abiding constantly in Jesus Christ. There it was, safely and sweetly hidden; and out of that hidden life came all these wondrous things which have been wrought, of which the Church, of which China, of which the world are the inheritors. And so, leaving this rich legacy behind him, Mr. Taylor has gone, as one has said, "from the heart of China to the heart of God." Great is, and great will be his reward! With praise and thanksgiving to God, we follow him, in our thoughts and by our faith, into that glory in the midst of which he now dwells. We are glad for him that he is safely home after these many years of toil, with the Christ he loved and served. He has finished his course with joy and the ministry which was committed unto him. It was by grace that he was saved, it was by grace that he served, it is by grace that he has entered into his eternal rest.

You will pardon me if I say frankly, that as I received, in Philadelphia, a little while ago, the cable that told of Mr. Taylor's death, that the time proved to be a very dark one for me. The hour had come which I had foreseen, which I had waited for, which I had dreaded. The Director of the Mission, the beloved brother and friend, was no more. But God was good to me in that hour; for He gave me a word from His own great and precious Book of books, which laid my soul to rest upon Himself. That word was this—and I pass it on to you that it may become yours as it has become mine;—"My Spirit remaineth among you; fear ye not!" Beloved friends, we stand, as a Mission, face to face with an unknown future: eight hundred and thirty missionaries are in China to be cared for; the work of the Mission has spread and is spreading far abroad; China remains largely unoccupied, and it is still a land of uncertainties; our strength is small, indeed, it is nothing at all; we have no might, nor power, nor wisdom; before us, so far as we are concerned, there can be nothing but loss and failure; but thanks be unto God, the God of our fathers is with us! As God has been with Mr. Taylor, so he will be with us who remain. Our duty and our privilege therefore are one; as Mr. Taylor did, we are to follow on to know the Lord, to walk in His footsteps, to live out our lives in prayer, in faith, in holiness, and in ever deepening humility; and then we are to go straight on in service, trustfully and praisefully, until we too finish our course with joy and the ministry which we have received of the Lord Jesus. For, after all, the chiefest lesson which we have learned from the life of Mr. Taylor is this; that power for service is the result, not of determination, of vows, of self-sacrifice, or of effort, but rather of that which lies behind and beneath all these things, namely, of *life*. In the midst of Mr. Taylor's natural life, subduing it, directing it, and energizing it, there was the "life abundant", which came, through the Spirit, from the very person of the risen Son of God; and all that followed was the sequence of this great and abiding fact. This, then, is our anxiety, that this measureless and abounding life may be ours. We ask, therefore, that you will remember those who are left in auhority in the Mission, especially Mr. Hoste, and also the Mission at large, in frequent, fervent prayer. We ask that you will pray that all in the Mission may be upheld by God, and that the lives which remain to serve may accomplish His full purpose in the home-lands, and particularly in China. Finally, we ask, that you will, with us, add praise to prayer and that you will give God thanks now and throughout life, for the beloved man of God, whom we have been remembering in this meeting, who being dead yet speaketh, and whose precious life, by the grace of Jesus Christ, has borne fruitage even to the ends of the earth. And so to God the Father, God the Son, and God the Holy Ghost, be glory for evermore!

Tidings from the Provinces.

News Notes.

MR. RIRIE reports that a rebellious rising which was in progress in the vicinity of Kia-ting, Si-chuen, some time ago, has been suppressed by the Chinese officials, who were obliged to take vigorous measures in order to restore the district to order.

MR. GOULD, who has been visiting in the Lioh-iang district, Shen-si, writes that the harvest prospects are excellent this year. The same report reaches us from several stations in Si-chuen, where last year the people suffered so much as the result of the prolonged drought, and consequent failure of crops.

Mr. T. WINDSOR informs us that the gentry of Tsen-i, Kuei-chau, have formed a Natural Foot Society. They hold a monthly meeting, and about five hundred persons have enrolled their names, promising to discontinue the practice of foot-binding. From Miss Burton of An-ren, Kiang-si, we learn that the governor of that province has issued a proclamation requiring all bound feet to be unbound. Those who hinder the carrying out of this proclamation will be punished. Those who willingly comply will be rewarded.

WE ARE INFORMED that on May 14th a riot took place in Fu-shuen, Si-chuen, directed against the officials and others. It is cause for thanksgiving to God, that, though many anti-foreign placards had been posted in the district, and wild ru-

men and women desire to be regarded as enquirers. Among these are some Mongols, one of whom was formerly a Llama.

THE REV. C. H. PARSONS, while visiting in the Wu-shan Hsien district, in Si-chuen, was taken to witness the burning of idols at two homes. He also visited four houses on the street where there are no idols.

THE REV. A. T. POLHILL, writing from his station in Si-chuen on the twentieth anniversary of his arrival in China, says: "As I look around, I feel profoundly impressed with the possibilities of the work. I never felt more sanguine or hopeful than I do to-day."

MR. W. J. HANNA writes that a few men in Ping-i Hsien, Yun-nan, are manifesting interest in the Gospel. One of them publicly burned his idols last December, and notwithstanding persecution, has since steadily grown in grace. As the result of his testimony, a neighbor has followed his example.

MR. J. GRAHAM informs us that he has never known a time when the demand for books was so great in Yun-nan Fu. Mr. J. Murray, of the National Bible Society of Scotland, had just visited the city, and sold over 8,000 cash worth of Scripture portions.

Shan-si.

PING-YANG.—"At the close of the winter session of the Bible School, in March, I started off to visit other stations ducting local Bible

o could not afford

ang school for a

this, but I am convinced that this spirit of self-support should be encouraged in all cases. What we lose in numbers will be more than made up in spiritual power and blessing in the classes.

"The work over the province seems steadily going forward. About ninety-six were baptized recently in one day at Hong-tong. At Ping-yang we have just had four baptisms, among them Siao-cheng, the boy who has been with us now over three years.

"In July we expect to visit the friends in the Lu-an district. On returning to Ping yang I hope to start off on another round of Bible classes. Will you please give them a place in your prayers."—*(Rev.) W. P. Knight.*

Si-chuen.

KIA-TING.—"Our new house is now finished and I hope soon to send you a picture of it. It will be comfortable and homelike, but too large for us four. I hoped there might be two ladies to bring back with me when I returned from the coast, but the number of new workers is inadequate to recruit the field, not to mention providing for new fields. However, Mr. and Mrs. Vale will be with us for the summer.

"The work of the district is prospering and nine women were baptized just before I left on my trip to the coast. Since then seven men have been baptized at Tsin-chen. One old lady recently died in the Lord, and a young girl whose sisters died last year has followed them to the better land. Their names never appeared on church books, but we believe they are

---

A more diligent student of the Holy Scriptures I have never met. The Word of God was not only his meditation day and night, but the very atmosphere in which he lived. He was a man of prayer, and besides his long seasons of private devotion in the stillness of the night or early morning, he was always in the spirit of intercession, and in a marked degree fulfilled the injunction, "Pray without ceasing." It was his constant habit, and it seemed so natural for him in considering any question or difficulty that came up in the course of the day, to pause and lay the matter simply and confidingly before his Father in Heaven. All who were much in Mr. Taylor's company could not fail to be impressed with this feature of his life. Here, indeed, is to be found the secret of the success which crowned so many of his undertakings.

In my well-nigh forty-one years' intercourse with Mr. Taylor, nothing impressed me more than the gradual growth and development of his character. Truly, it was from "strength to strength." Nourished, as his life was, by constant fellowship with God, it was to be expected that proving His faithfulness in the small things, should lead to the greater faith which God gave him in his later years. "The secret of the Lord is with them that fear Him," and to His trusting servant He granted large conceptions, and, as was the case with the prophets of old, visions were given to him. That

qualities which marked him as a leader were conspicuously revealed. Added to his strong personality, was a most methodical and practical mind, able to grasp and to work out the most minute details.

No thoughtful person can seriously contemplate the history of the China Inland Mission in the homelands and in China, without being impressed with the statesmanlike tact and wisdom displayed by Mr. Taylor in all the arrangements, and with the striking way in which he harmonized and conserved such a variety of different elements and interests into one common cause and aim—the glory of God and the salvation of the Chinese. The spiritual influence of his life on the home churches was very great, and it is no exaggeration to say that missionary enterprise throughout the world owes more to him than we shall, in this generation, ever be able to gauge.

It would be impossible to describe what we, as a Mission, and as individuals, owe to the loving and Christlike example of our beloved Founder and Director; and now that he has heard the "Well done, good and faithful servant," and entered upon his reward, shall we not, with renewed consecration, give ourselves to the Lord for His service, and pray for increased love and power in our own lives?

TORONTO, SEPTEMBER, 1905.

Editorial Notes.

THE Martyr Year, 1900, did not—as the enemies of God both in and out of China predicted—see the end of Christian Missions in China. The very opposite has been the case. There are more workers in the field to-day than ever before; the country is open to the Gospel in a fuller measure; the officials and people are more friendly; and there is a better understanding and appreciation of the motives of Protestant missionaries, and a more intelligent distinguishing of them from the priests of Rome. All this contributes strongly to secure a sympathetic hearing for the Gospel message.

In the China Inland Mission we purposely avoided for a length of time after the massacres, the examining and receiving of new candidates for baptism, except in a few special cases, in order to afford time for sober consideration and for the eliminating of such as were prompted by unworthy motives. During the past three and a half years, however, the number of those added to the churches, in connection with the Mission, has been about five thousand, and it is said that in all Protestant Missions in China, the number, since 1900, is fully fifty thousand. We mention these figures to call forth praise, to encourage expectation, and to invite to earnest prayer.

We beg to emphasize the need and profit of prayer for the native Christians. It is to them that we look for the effectual carrying of the message of Jesus into the homes of China; and upon the consistency and spiritual vigor of their life-testimony, the growth and character of the future church in China very largely depend. These native Christians are surrounded by heathen friends; heathen festivals are their only holidays; the superstitions and customs of the past entwine around them, and in many ways they feel the "pull" of their old life, in a way that we little understand. Pray for them, that their faith fail not. Pray for those who stand on the brink of decision, yet are held back. Pray, also, for the millions of unreached heathen.

We give up the larger portion of the paper this month to reporting the addresses given at the memorial service, held at Toronto. It is natural that the passing away of the beloved Founder of this Mission should occupy, at this time, our thoughts; and we feel sure that this will be as true of our readers as of ourselves, and that thus, they will welcome the report of the addresses given at the memorial meetings. Friends will be interested in knowing that several other memorial services have been held, some in the home-lands, and some in China. The most notable of these was a meeting held at Shanghai, in which a number of prominent missionaries took part, and at which there was a large attendance. As a result of all the utterances which have reached us, it is apparent to us that the prevailing theme of these may be well expressed in the Lord's word to Daniel: "O man, greatly beloved!" And surely this is the best epitaph which can be written over any man's life, especially when that man has so lived, as is the case with Mr. Taylor, that the sentiment of such words is held as true of him even to the uttermost parts of the earth.

There have reached us several letters from China, giving the details of Mr. Taylor's last days, of his death, and of his burial. One of these letters is from Mrs. Howard Taylor, and all of them are intensely interesting and affecting. We purpose to print these letters in the September number of CHINA'S MILLIONS, so that our friends may know, with us, all of God's great goodness to Mr. Taylor, to the end of his life. There have reached us, also, a number of photographs, by Dr. Whitfield Guinness, which illustrate the above letters, and which show, amongst other things, the place of Mr. Taylor's burial. Some of these pictures will appear in the forthcoming number. If any of our readers would like extra copies of the September number, for circulation among friends, it will oblige us if they will advise us at once. These will be sold at the rate of five cents a copy, or at the rate of fifty cents for a dozen copies.

possible human experience, and I am constrained to say—and I fully realize the meaning of my words as I say them—that I have never seen Mr. Taylor when I had any good reason to believe that he was out of fellowship with the Lord. As Abraham did, as Enoch did, Mr. Taylor walked with God. How natural it is to end, since this was so, that he is not, for God has taken him.

If there were time for it, one would fain speak of Mr. Taylor's sincerity, how real it was; also, one would fain speak of his humility, how truly deep it was. However, this is the best way to put it all: his life was abiding constantly in Jesus Christ. There it was, safely and sweetly hidden; and out of that hidden life came all these wondrous things which have been wrought, of which the Church, of which China, of which the world are the inheritors. And so, leaving this rich legacy behind him, Mr. Taylor has gone, as one has said, "from the heart of China to the heart of God." Great is, and great will be his reward! With praise and thanksgiving to God, we follow him, in our thoughts and by our faith, into that glory in the midst of which he now dwells. We are glad for him that he is safely home after these many years of that power for service is the result, not of determination, of vows, of self-sacrifice, or of effort, but rather of that which lies behind and beneath all these things, namely, of *life*. In the midst of Mr. Taylor's natural life, subduing it, directing it, and energizing it, there was the "life abundant", which came, through the Spirit, from the very person of the risen Son of God; and all that followed was the sequence of this great and abiding fact. This, then, is our anxiety, that this measureless and abounding life may be ours. We ask, therefore, that you will remember those who are left in auhority in the Mission, especially Mr. Hoste, and also the Mission at large, in frequent, fervent prayer. We ask that you will pray that all in the Mission may be upheld by God, and that the lives which remain to serve may accomplish His full purpose in the home-lands, and particularly in China. Finally, we ask, that you will, with us, add praise to prayer and that you will give God thanks now and throughout life, for the beloved man of God, whom we have been remembering in this meeting, who being dead yet speaketh, and whose precious life, by the grace of Jesus Christ, has borne fruitage even to the ends of the earth. And so to God the Father, God the Son, and God the Holy Ghost, be glory for evermore!

CHINA'S MILLIONS

An "Appreciation" by Rev. J. W. Stevenson.

J. HUDSON TAYLOR

{ Born at Barnesley, Yorks, May 21, 1832.
{ Died at Changsha, Hunan, June 3, 1905.

WITH deep emotion I take up my pen to pay a tribute of love and respect to the memory of our beloved friend and leader, Mr. J. Hudson Taylor. For him the race is run and the battle fought. Pain, weariness, sorrow and trial are all things of the past, and now he is realizing the unspeakable joy of being "at home with the Lord." My first note must be one of devout thanksgiving to God for the grace granted in such large measure to His servant, and for all He enabled him to accomplish. The great outstanding feature in Mr. Taylor's character was the intense love and sympathy which went out to all with whom he came in contact: he had a wonderful power of expressing the deep feelings of his heart, as well as willingness to make any sacrifice possible in order to help all who were in need. Those in sorrow or in special trial instinctively turned to him, and few left his presence without feeling a sense of relief, and a fuller trust in the God of all comfort and consolation. His meekness and lowliness of mind which were so characteristic made him pre-eminently gracious, gentle and courteous in his bearing to all; and these qualities soon met with a corresponding response of affection and confidence. One of his favorite texts, "The joy of the Lord is your strength." very fitly represented his own personal experience. His calm rest and trust in his Heavenly Father produced that "peculiar fragrance which believers have about them, who are very much in fellowship with God."

A more diligent student of the Holy Scriptures I have never met. The Word of God was not only his meditation day and night, but the very atmosphere in which he lived. He was a man of prayer, and besides his long seasons of private devotion in the stillness of the night or early morning, he was always in the spirit of intercession, and in a marked degree fulfilled the injunction, "Pray without ceasing." It was his constant habit, and it seemed so natural for him in considering any question or difficulty that came up in the course of the day, to pause and lay the matter simply and confidingly before his Father in Heaven. All who were much in Mr. Taylor's company could not fail to be impressed with this feature of his life. Here, indeed, is to be found the secret of the success which crowned so many of his undertakings.

In my well-nigh forty-one years' intercourse with Mr. Taylor, nothing impressed me more than the gradual growth and development of his character. Truly, it was from "strength to strength." Nourished, as his life was, by constant fellowship with God, it was to be expected that proving His faithfulness in the small things, should lead to the greater faith which God gave him in his later years. "The secret of the Lord is with them that fear Him," and to His trusting servant He granted large conceptions, and, as was the case with the prophets of old, visions were given to him. That these visions were divinely inspired, the sequel has fully demonstrated. The practical effect on dear Mr. Taylor of the vision of the millions of China perishing for lack of the knowledge of God, and the possibilities of faith, resting on His promises, created that passion in His soul which led to a renunciation of self, a consecration to God, and a presentation of all His powers as a living sacrifice to the work of carrying out Christ's last command, to give the Gospel to every creature in China. His courageous stepping out in faith and definite committing of himself for this stupendous undertaking, was approved and sealed by the Lord of the harvest, and marks the beginning of a distinct epoch in Church history. . . . .

The inauguration and carrying on of the work of the China Inland Mission demanded incessant and unwearying toil, which he gladly gave. The distinguishing features of this period of his life were indefatigable energy and indomitable perseverance, coupled with unquestioning faith in God. Difficulties and disappointments only served to stimulate him to greater effort, and were as bread to nourish purpose and faith for larger conquests. He gave to the work an apostolic devotion and consecration that have rarely been surpassed. He was an intelligent optimist and a convinced enthusiast, and had the unique gift of communicating his optimism and enthusiasm to others, to a degree seldom equaled. His optimism and enthusiasm, however, were not of that ethereal kind that soon vanishes away. In launching bold or fresh schemes for further aggression on the kingdom of Satan, the qualities which marked him as a leader were conspicuously revealed. Added to his strong personality, was a most methodical and practical mind, able to grasp and to work out the most minute details.

No thoughtful person can seriously contemplate the history of the China Inland Mission in the homelands and in China, without being impressed with the statesmanlike tact and wisdom displayed by Mr. Taylor in all the arrangements, and with the striking way in which he harmonized and conserved such a variety of different elements and interests into one common cause and aim—the glory of God and the salvation of the Chinese. The spiritual influence of his life on the home churches was very great, and it is no exaggeration to say that missionary enterprise throughout the world owes more to him than we shall, in this generation, ever be able to gauge.

It would be impossible to describe what we, as a Mission, and as individuals, owe to the loving and Christlike example of our beloved Founder and Director; and now that he has heard the "Well done, good and faithful servant," and entered upon his reward, shall we not, with renewed consecration, give ourselves to the Lord for His service, and pray for increased love and power in our own lives?

TORONTO, SEPTEMBER, 1905.

The Closing Hours.

Extracts from a Private Letter from Dr. H. G. Barrie.

CHANG-SHA, HU-NAN.
June 3rd, 1905.

TO DAY at 8.30 p.m. Mr. Hudson Taylor passed from our midst into the presence of Him whom he served so faithfully and well in China for nearly fifty-two years. His passing was a happy, rapid and peaceful translation.

We had seen much of him during his brief stay here. He took such an interest in everything, and invariably wished to be where the rest were. I was struck with his disinclination for solitude. He rested much in the little sitting-room. Since arriving he had not felt quite equal to going out into the chapel and facing the assembly there, but only this morning, at the conclusion of regular prayers, he had made a special effort and was assisted out to the platform. The members looked happy and sympathetic as they watched his feeble movements. They stood up as he entered and made his way to the reading desk. It was a very simple yet deep message that he spoke, as he leaned heavily on the railing, and, while given in much physical weakness, will not soon be forgotten by those of us privileged to hear his voice and look into his radiant face. Mr. Taylor, later in the afternoon, spent a happy time meeting the Chang-sha missionaries socially. He gave utterance to many expressions of devout thankfulness as he heard about and saw the abundant entrance the Gospel now has in the capital of this once anti-foreign province.

The guests left at 6 o'clock. I then assisted Mr. Taylor up to his room and sat talking with him for half an hour while waiting the preparation of a little early supper, prior to going to the north end of the city. While we sat talking, a very beautiful incident occurred. Mr. Taylor arose and went to the other end of the room, and getting two fans, handed me one; and when I remonstrated with him for not asking me to get them for him, replied, "*I* wanted to get *you* one." This thoughtfulness in spite of his age and feebleness has been very noticeable and very beautiful. We were speaking of the privilege of bringing everything to God in prayer, and I remarked that the distinction between small and great things frequently came into my mind and heart at times of prayer. His answer was that he did not know anything about it; then after a pause of some moments he said: "There is nothing small and there is nothing great; only God is great and we should trust Him fully."

He appeared to be a little concerned as to whether or not his son had made arrangements to have the baggage taken to the steamer, in order to avoid any Sunday confusion or work, and as I left him he went to his son's room.

When supper was ready Mr. Taylor wished to have his in the quietness of his own room, rather than down-stairs as usual. Dr. Taylor had taken it up, and as his father had no immediate desire to partake of it he assisted him to bed and left him comfortably resting. In a few minutes Mrs. Taylor went to her father's room, and drawing a chair to his bedside, chatted with him and coaxed him to take his supper, as he had not yet taken a morsel of it. Suddenly she noticed that Mr. Taylor's breathing became radically altered. One quick gasp was followed by three or four fleeting sighs and then he was motionless. Mrs. Taylor ran to the top of the staircase and in a suppressed voice called for Dr. Taylor, who came at once. Dr. Keller, who had just returned from the steamer, where he had taken the baggage, was then called up, and together they tried artificial respiration, but without avail. The beloved one had already passed into his Lord's presence. Almost instantaneously the lines left his face, and an expression of deep rest and peace reigned there.

The workers and evangelists from the two new outstations had all arrived earlier in the day, to see Mr. Taylor, and these and other friends requested to view the body. It was touching to hear Mr. Whang, the new worker at Tong-san, when he asked to see Mr. Taylor's body, and then asked permission to touch his hand. As he stroked the cold form he said: "Dear and honored Pastor! You have loved the Chinese and we love you. You have gone on before us, and we will follow on too." After this the house servants crept up in single file and looked upon his face, and felt they had a peculiar right to do so.

Plans had to be arranged without loss of time in view of the hot weather, and the desire to take the remains to Chin-kiang to be laid beside his first wife. A number of telegrams were sent off immediately, and two of the evangelists were dispatched to secure a coffin. After a considerable delay a very desirable one was purchased, in spite of the lateness of the hour. It was a beautiful sight to see the Chinese Christians performing the last offices over the remains of their friend. With skilful and loving hands they prepared his body after the Chinese method (and a highly commendable method it is) in the chapel where only a few hours before he had met them with such evident pleasure. By the time all was complete it was 3.30 a.m., Sunday, June 4th. The little funeral cortège almost immediately left the chapel for the river side. Leading was the coffin with its eight bearers; then followed Dr. Taylor's party, and to the rear the church-members who had been assisting throughout the night and early morning. It had been raining, and the narrow streets were very wet and dark, and were lighted only by paper lanterns carried by the bearers. The steamer lay in mid-stream and it was necessary to secure a large sampan in order to reach it. The remains were deposited in this, and the friends gathered about them in the boat. We were soon on board the steamer, and after a brief farewell we left our departing friends,

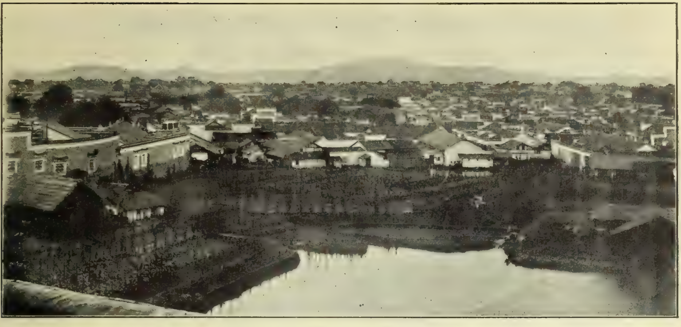


Photo by] [*Dr. G. Whitfield Guinness.*

PANORAMA OF CHANG-SHA.

This photograph of Chang-sha, the scene of Mr. Taylor's "Translation," was taken from the city wall. The city is well-built, clean and beautiful. It is situated in the picturesque valley of the river Siang.

with their precious burden, ready to leave at daybreak for Hankow.

God had arranged wonderfully about the steamer. Its regular time of departure was on Sunday morning, but on Saturday the steamer office was wired, asking permission to have it wait until early Monday. This would give Mr. Taylor an opportunity to spend Sunday here, and late in the evening they could all go on board. With this in view the baggage had been taken down early on Saturday evening. Now that Mr. Taylor had been called home, the captain, who had received instructions from Hankow to wait till Monday, very gladly consented to leave at the usual time. Hence the necessity for the midnight preparations. The captain's sympathy and his special care to make everything as convenient as possible was greatly appreciated. Dr. and Mrs. Howard Taylor, Miss J. af Sandeberg and Dr. Guinness accompanied the remains to Hankow. During the evening's preparations these dear friends exhibited great fortitude and peacefulness. Their special relief and delight was in prayer. Early in the evening, just after the two evangelists had set out to find a suitable casket, Dr. and Mrs. Taylor suggested that we have special prayer that they might be prospered, as the hour was late and it was raining heavily, and coolies would be most difficult to secure. The occasion was also a time of very real drawing near to God in behalf of the members of the bereaved families in China and elsewhere, and also for the Chinese. Just as the Christians had completed their preparations, we foreigners gathered in the sitting-room and prayer was made, especially by the visitors, in behalf of the home and station. Then as we gathered in the chapel ready for our journey through the wet streets to the riverside, Evangelist Li offered prayer on behalf of the Chinese, and asked that no accident might befall us *en route* to the steamer.

The Chinese were very anxious to provide the coffin. Dr. Taylor endeavored to persuade them not to undertake so great a burden, but they remained firm, and much to their joy, had their own way.

Sunday evening, June 4th. Two short hours' rest early this morning has not proved the best preparation for a busy day, and especially after the several busy days we have had. All, including the servants, look quite exhausted. Dr. Keller, in the hastily planned memorial service for the Chinese, quite broke down in speaking. Following this a baptismal service was held, and eight new members were received. Though all are weary, all look as though things could never be quite the same again, for in some gracious way we have all felt that God has been particularly near, and it has been a real privilege to minister to His servant Mr. Taylor.

Many years ago, Mr. Taylor said that when he once saw Hu-nan opened up, his life work would be ended. How beautifully it had all been arranged! He had spent a few weeks in seeing other parts which were upon his heart, and finally came into Hu-nan. Here in the heart of China, after meeting representative missionaries of the province, he went, as Dr. Guinness said, "from the heart of China to the heart of God." He had no further plans after leaving here, beyond going via Toronto and Canada to Switzerland, "where," he said to me last evening, "I want to see my wife's grave." His work and his life were completed at this point, in accordance with his hopes and prayers for many years. He did not die in any other way or for any other reason than that God fulfilled His servant's wish, and "God took him" to be with Himself; and how fitting was the concluding scene, in which the people he loved and among whom he died should prepare his body for its long journey to its final resting-place on the threshold of a once closed land.

Letter from Mrs. Howard Taylor to Theodore Howard, Esq.

Containing the Story of Mr. Hudson Taylor's Last Days.

China Inland Mission,
Chin-kiang, on the Yang-tsi River,
Thursday, June 8th, 1905.

My Dear Mr. Howard,—Alone in this quiet spot, beside the simple casket containing all that remains to us of the beloved one now with the Lord, my heart turns to you and many others at home who will be "sorrowing yet rejoicing" with us at this time. Only ten months have passed since we were writing from Switzerland to tell you of the home-going of dear Mrs Hudson Taylor, and now from far off China, just seven weeks after his arrival, father has been taken to rejoin her in the rest that remains for the people of God. He was weary, very weary, and his work was done. Last Saturday evening, the 3rd inst., between eight and nine o'clock, the call came unexpectedly, and—"he was not, for God took him."

The room is still and fair. Through open windows the cool breeze comes stealing, and sunshine falls on a very garden of flowers. Surely this is not death! He is gone from us. We know it. And deeply, deeply do we feel the bereavement his absence brings. But *life* it is that has come suddenly into our midst, not death. He was caught away from us, he did not seem to die. In every detail then and since, death has been so robbed of its terrors that we look up, rather than into the grave, and cry instinctively:—

"My father, my father—the chariots of Israel and the horsemen thereof!"

. . . . .

C.I.M. Home, Shanghai.
June 11th, 1905.

But let me tell you from the beginning.

We landed in Shanghai on Monday afternoon, the 17th of April, and were received here at the headquarters of our Mission with a welcome that cannot be described. Dear Mr. and Mrs. Hoste and Mr. Stevenson, Miss Muir, and the ladies in charge of the Home had done everything that could be thought of to make us feel the love with which dear father's return was greeted. And there were piles of letters and precious gifts from friends in inland stations, eloquent of the rejoicing that filled many hearts.

Our stay in Shanghai was short, for father was anxious to go up the river without delay. But he had the pleasure of seeing most of the members of the China Council, as the April sittings were just concluded and the brethren had remained on to meet him. And so once more, and for the last time, his voice was heard among them, in loving, helpful council and in prayer. A photograph taken a day after our arrival, of the group of twelve, including father, and another of Mr Stevenson and Mr. Meadows with him alone (the three who were in China before the sailing of the "Lammermuir,") are very precious now.

We left for Chin-kiang, on Wednesday night, by one of the new river steamers, and arrived twenty-four hours later to find Dr. Cox and my dear brother[*] waiting for us. I must not attempt to tell of the happy days spent in the mission home there, a real home to so many, nor of Easter Sunday with Miss Murray at Yang-chau,[†] not far away. Both these were centres of special interest to father, the scene of so much foundation-laying in joy and sorrow, labor and suffering, in years gone by.

Under the shadow of the green hills at Chin-kiang, close by the river, lies the little cemetery in which my husband's mother[‡] was laid to rest, thirty-five years ago. Dear father went once or twice to visit her grave, and was pleased to see it so well cared for, amid the trees and greenery that have grown up around it in that beautiful God's acre.

On Easter Monday we left for Han-kow, four days' journey up river, arriving before breakfast on the 28th of April. Early though it was, Mr. Lewis Jones was on the hulk to meet us, and the welcome we received at the mission house was worthy of warm Welsh hearts and hospitality. By this time our faces were definitely set toward the province of Ho-nan, father having decided that he would at any rate visit the stations on and near the new railway: so our stay in Han-kow was of the briefest. Short though it was we were almost overwhelmed by the kindness of friends, new and old, in that great centre. Dr. Griffith John came repeatedly to see dear father, and Dr. Martin, of the Imperial University, though several years his senior, made light of the long journey across the river that he might visit his old friend. While they were together one day talking over the news that had just reached us of the death of Dr. Edkins, the question came up as to who was now the oldest missionary in China, and it was interesting to discover that Dr. Martin has the longest record of service in this land, and that father and Dr. John come next.[§] It seemed a pity to lose the opportunity of having their photographs taken together, so, although the weather was dull and cloudy, the photographer was sent for, and a fairly satisfactory result obtained.

Aided by Mr. and Mrs. Lewis Jones, who provided us with bedding, washing apparatus, food baskets, etc., we set out on Monday, the first of May, for the strangest, and, in some ways, the most interesting journey we have

---

[*] Dr. Whitfield Guinness.

[†] The home in which our ladies begin the study of the language on their arrival in China.

[‡] The first Mrs. Hudson Taylor.

[§] Though not just now in China, there are two other missionaries who are contemporary with these three. The list of seniors actually stands as follows:—

Rev. R. Lechler	Arrived in	1847
Dr. W. A. P. Martin	"	1850
Dr. W. Ashmore..	"	1851
Rev. J. H. Taylor	"	1854
Dr. Griffith John	"	1855

ever taken in Inland China—two-hundred and forty miles *by rail*, into the province of Ho-nan. Once before on just such a May morning, we left Han kow (eleven years ago) on the same journey northward. But then it was by wheelbarrow, and many a weary day had to be endured ere we could reach our destination. Now, a distance that took us two weeks to traverse can be accomplished in twenty-four hours, and with less weariness than *one* hour of the old sort of travelling involved. It is a wonderful change, and all day long, as we glided swiftly over the iron road, we felt as in a dream from which there must be a rude awakening. But no, it went on and on, fresh surprises surrounding us at every point, until, only six hours after leaving Hankow, we steamed slowly through the long tunnel under the mountains that divide Hu-peh from Ho-nan, and found ourselves actually within the borders of our old province.

It was so interesting at all the wayside stations to notice the pleasure the sight of dear father called forth. Whenever he appeared at the window or on the platform, young and old seemed drawn towards him with looks of sympathy and kindliness that made even the dullest faces attractive. It is rarely, of course, that a foreigner of his years is to be seen travelling in inland China, and the characteristic reverence of the people for old age immediately showed itself in the smiling interest with which they watched his every movement. Everywhere people seemed anxious to show him attention. The railway officials gladly arranged for us to sleep on the train at night, to save the trouble of going to an inn, and all along the way he was the centre of attraction.

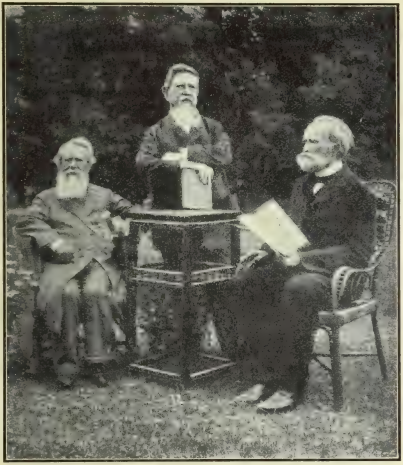


Photo by] [*Dr. G. Whitfield Guinness.*

THREE VETERAN MISSIONARIES.

REV. J. HUDSON TAYLOR. (*Arrived in China 1854.*) DR. GRIFFITH JOHN. (*Arrived in China 1855.*) DR. W. A. P. MARTIN. (*Arrived in China 1850.*)

Dr. John holds in his hand a copy of Dr Martin's book. "A Cycle of Cathay." In Dr. Martin's hand is an elegant "Address of Welcome" to Mr. Taylor, from the Wan-hsien church The envelope of this "Address" Mr. Taylor holds. This photo was taken on May 27th, exactly a week before Mr Taylor's home-call These three senior missionaries represent 156 years of service for the Chinese.

About ten o'clock on Tuesday morning, the second of May, the train drew up at the busy station of Yen-cheng, and we found Mr. Lack on the platform waiting to meet us. Two carts were in readiness to take us to the mission house, and as we left the train behind and rumbled over the rough, uneven roads toward the city, we began to realize that we were actually back in Ho-nan once more. And oh, the joy of being there again, amongst the people we have known and loved so well! Every moment was a feast to our hearts. The mission house we found to be a most attractive place, with bright, airy rooms and a home-like atmosphere, due to Mr. and Mrs. Lack's delightful hospitality.

That night several of the missionaries from other stations arrived, on their way back from a conference in the neighboring city of Hsiang-cheng Hsien and the following day was spent in long and interesting conversations, in which we learned a great deal about the development of the work since we had left the province. Most cordial invitations were given to dear father to visit all stations to which these dear friends were returning, and after thought and prayer he decided to go on at any rate to Hsiang-cheng Hsien, another two days' journey. This for him was a somewhat serious undertaking, as the railway could only take us half the distance, and the rest of the way we should be dependent on native methods of travel. Mr. Joyce, however, kindly met us at the station, and we found he had brought a comfortable sedan chair for dear father to ride in, as well as two carts for ourselves and the luggage.

That night of course had to be spent in a Chinese inn, and I wish I could describe to you the strangeness and yet familiarity of it all. We made dear father as comfortable as we could, and though he was very weary, he seemed to enjoy his Chinese supper and arrangements, and was full of interest in those who thronged about us and listened for an hour or two to the Gospel. After he had gone to rest, and we, too, had retired for the night, a touching little incident happened that we did not hear of until the morning.

Mr. Joyce, in the next room to ours, was awakened between ten and eleven o'clock by someone outside the window calling him. Drowsy and tired, he thought it could hardly be time to get up yet, and was relieved to find that it was only a visitor, asking to see us. He went to the window and found one of his own church-members, a Christian man from a neighboring village, who had heard of our being at the inn that night, and had come over after his long day's work to pay his respects to father.

Mr. Joyce explained to him that the Venerable Pastor was now sleeping, and after his trying journey it would never do to disturb him with midnight visitors. The good man saw the reasonableness of this, and though much disappointed, said he would try to come in on Sunday to see him at the mission station. Then he began to fumble with something he was carrying, and pushed a little bundle through the paper window.

"Why, what is this?" said Mr. Joyce, surprised.

"Oh, it is nothing. It is only my poor little meaning," he answered quickly. "It is my duty to provide for the Venerable Pastor while he is near our village."

And Mr. Joyce found thrust into his hand a string of two hundred cash, money that the dear man had brought to meet father's expenses at the inn. And when he had given it he slipped away quietly, leaving us all to rest.

We were so sorry in the morning that we had not seen him, but on the following Sunday he came to the services and father had an opportunity of thanking him in person.

That Sunday at Hsiang-cheng Hsien and the days before and after it I must not dwell on. They were full of happy fellowship with dear Mr. and Mrs. Joyce and their co-workers, Miss Soltau and Miss Morris, and with the native Christians. There, and at all the stations in Honan, great advance had been made since the Boxer trouble, and there was much to talk over in connection with the work.

Heavy rains prevented our leaving as soon as we expected, and as the river rose hour by hour below the windows of the mission house, father was encouraged to think of returning to Yen-cheng by water instead of going overland as we had come. And so, when the stream was at its height, we set out on a large cargo boat to travel with the current down to the railway again. Mr. and Mrs. Joyce were badly in need of a rest, and to our great satisfaction they came with us, bringing their servants and dear little children, and undertaking all arrangements. It was a delightful journey, so much so that when we reached Yen-cheng, on the second day, father was quite prepared to go on with the Joyces to Chou-chia-kou, and perhaps beyond. We had been much in prayer about this, for our own two stations in which we had worked before leaving China, lay on the further side of that city, and we longed of course to meet the dear Christians again.

It was just a step at a time. We could hardly decide more than one day ahead as to what would be possible. But little by little the Lord gave dear father strength and opened the way before us, so that instead of only spending a week or so in Ho-nan, in the places near the railway, we were twenty-five days in the province, visiting five of the central stations and meeting the missionaries from as many others. At the three stations in which we ourselves had previously worked, the Christians gathered in large numbers, and the welcome accorded us was specially enthusiastic and touching. Many of them had been reading the story of father's life from "A Retrospect," recently translated by Mr. Baller, and they could not do enough to express their love and veneration.

Sunday, the 14th of May, was spent at Chou-chia-kou, and there dear father preached a sermon two miles long, and one that I am sure the Christians will never forget. It came about in this way.

The church building in which the services are held on Sunday is at a considerable distance from the mission house, where we were entertained by Mr. and Mrs. Brock, and the question arose as to how father was to get there that hot summer morning. It was a walk of fully a mile through the city. But a simple solution was suggested. Had not Miss Leggat and Mrs. Talbot sent in a sedan chair with eight bearers from the neighboring station, in view of a visit we hoped to pay them on Monday, and were not the men even now in the house, with nothing to do? Let them be called and make ready.

But no. Father would not hear of it. Not to put such an example before the native Christians had he come to Honan. If it were necessary for him to go to church on Sunday morning, he could walk. And walk he did, the whole way there and back. My husband took a little chair with him, and when father was too tired to go further he sat down just were he was, in the busy street, and the crowds gathered about him.

"*Tsa puh k'iqh ko kiao lai?*" they exclaimed. "Why do you not bring a sedan chair for the venerable gentleman?"

And then Howard explained to them (and Mr. Joyce on the return journey) that it was the Lord's Day of rest, and that the will of God was that all men should keep it holy, and that though there was a sedan chair in the house with eight bearers, the old missionary would not consent to use it on that account. And from that text several discourses were delivered to interested onlookers here and there along the crowded street.

But next day the chair was used, and proved very helpful in carrying dear father over the twenty miles of rough roads to the neighboring city. Oh, that familiar road, how often we had travelled it! Every tree and house looked just as we had seen them scores of times, until we neared our destination. And then something very unusual arrested our attention.

Right in front of us, on the main highway, a crowd of men and boys had gathered, and as they stood there in

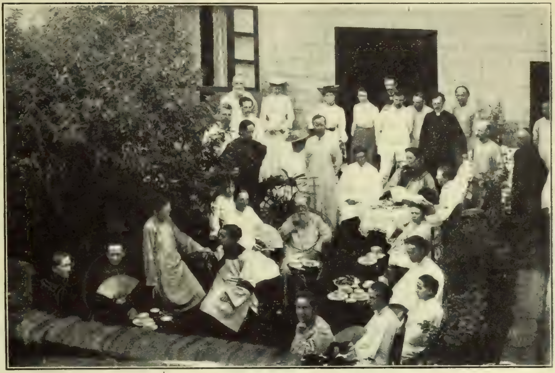


Photo by] [*Dr. G. Whitfield Guinness.*

THE "RECEPTION" AT CHANG-SHA.

This "Reception" was given by Dr. and Mrs. Keller to the Missionaries of Chang-sha (seven Societies were represented) to meet Mr. Hudson Taylor, at the C.I.M. Home, on June 3rd, 1905 (Less than three hours later Mr. Taylor was with the Lord.)

the sunlight, several bright gleaming objects held up in their hands puzzled us not a little. They looked like the large instruments of a brass band. But surely that could hardly be? And then in a moment it flashed upon us. They were the Christians from Chen-chau who had come out to meet us. The table we now saw was spread with refreshments for dear father on his journey. The glittering objects shining in the sun were four golden characters held up to greet him—the motto to be fixed on a banner they were probably preparing to present when he arrived. And so it proved. For in a few minutes they were all about us, the love and enthusiasm of their welcome defying description. When we had time to look at the beautiful characters, we found to our surprise the four words *Nui-ti en-ren*, their own greeting to dear father: literally translated "Inland China's grace man," or "Benefactor of Inland China."

A little farther on a group of women Christians met us, and when we reached the house inside the city, we found the whole courtyard covered in and decorated with red hangings, a broad platform arranged at one end, draped in red, and *Welcome* written large on everything.

When the red satin banner was hung over the platform, with its gold-covered characters, and the crowd of smiling, happy, hearty friends trooped in for the afternoon meeting, filling every corner to overflowing, it was a beautiful sight and one not soon to be forgotten.

Oh the happy days there, how they live in our hearts! Dear father was much among the Christians, and spoke to them once or twice. At a Christian Endeavor meeting we were all presented with charming little silver badges and enrolled as members of the Chen-chau branch. Father was very pleased with the way in which it was done and wore the sign of membership on his coat, right on to the end.

At Tai-kang, the last station we visited, the same love and lavish kindness were displayed. Some of the Christians hired a cart and came to Chen-chau, a whole day's journey, to meet us. On the way they passed a letter-carrier, who said that father was not well, and that he certainly would have to turn back to Chou-chia-kou without visiting their city. Upon this the Tai-kang friends were greatly distressed, and stopped in the middle of the road to pray that the Lord would strengthen him and help him to undertake the journey.

"O Lord, what have we done," they said, "that the Venerable Pastor should come thousands of miles from the other side of the world, and after months of travelling stop short just one day's journey from our city? O Lord, we too are his little children. Help him to come on and visit us."

What was their joy a few hours later, when they reached Chen-chau, to find a baptismal service in progress and father taking part and addressing the newly-received believers, and to hear that he had already made up his mind to go on to Tai-kang the next day.

What a journey that was in their escort between the two stations! Kuo Lao-siang, a very Greatheart, bore us along in triumph; insisting on paying, himself, all expenses by the way, and delighted us hour after hour by the wonderful story of all that the Lord had done for the Tai-kang church since we left there seven years ago, and especially during the troubles of 1900.

Outside the city gate the Christians met us, with Mr. Ford and Mr. Bird, their missionaries. Mr. and Mrs. Joyce had arrived already, so we were a large party at the mission house—old friends and fellow-workers re-united after long years. With hearts full of thankfulness we talked over early experiences, hopes and prayers; how the Lord protected us there in the terrible riot of 1896, and how he has blessed and increased the work, especially since 1900.

Time fails to tell of these happy days spent at Tai-kang; of the meetings with native Christians; the beautiful banner they too presented to dear father; the return journey all the way to Yen-cheng, and much besides. One meeting at Chou-chia-kou, however, must be mentioned.

We found ourselves there for a Sunday on our way back, and as it happened, for Sunday the 21st of May. The Christians came to know that it was father's birthday, and to our surprise they prepared a beautiful scarlet satin banner to present to him, bearing the inscription: "*O man greatly beloved.*" He was not well enough for the long walk to church that day, so they all gathered at the mission house for an afternoon meeting. Numbers had come in from the country and from distant out-stations, so that there were a dozen or more of the leading Christian men present from all over the district. One after another they rose to make little addresses to dear father, full of love and tenderness, some of them very heart-moving. He spoke to them, too, for a few minutes.

The next day we left by boat for Yen-cheng, and after three quiet days on the river we passed under the railway bridge outside the city, and felt ourselves in touch with the western world once more. The following step was easy; twenty-four hours on the train back to Han-kow. It was a beautiful journey, made all the more so by the companionship of a dear fellow-worker, who joined us at Yen-chang on her way to the coast, Miss J. af Sandeberg, whose friends and home in Sweden some of us know so well.

It was Friday the 26th of May, when we reached Han-kow, the thirty-ninth anniversary of the sailing of the "Lammermuir" party, and thus the day on which we entered the fortieth year of the Mission's history. In the train on the way down we had some precious times of prayer together, and were very conscious of the presence of the Lord. Full of thankfulness for all His goodness during the three-and-a-half weeks of our absence in Ho-nan, we looked to Him for renewed strength and for His own guidance as to the next stage of our journey.

And oh, how tender was His watchful care over every step of the little way that remained. Only eight days were left of dear father's earthly pilgrimage. Five days in May and three in June, and then "the far more exceeding and eternal weight of glory." If only we had known! But He knew. And He was planning all.

In ways I must not dwell on now, dear father was led to reconsider the decision he had arrived at against going to Hu-nan, and was given strength and courage to undertake the journey. Saturday, Sunday and Monday were spent in Han-kow; happy, restful days, in which he saw many old friends. One afternoon he took tea with Dr. Griffith John in the London Mission House, and enjoyed the beautiful Welsh hymns our dear host and his daughter sang to us, especially that glorious song of praise, "Diolch iddo." It was a beautiful thing to see the old missionary, after almost fifty years in China, singing with all the fire of youth the hymns of his fatherland and childhood —words and music that are now moving hearts the wide world over.

It was decided by this time that we should leave for Chang-sha, the capital of Hu nan, on Tuesday, and Dr. John was much interested in the journey. We were a party of five, for my brother had joined us at Han-kow, and father had persuaded Miss af Sandeberg to continue with us.

Our passages were taken by one of the Japanese steamers, and as father seemed so much better than he had been, we felt it right to engage Chinese accommodation, rather than more expensive European first-class cabins. But at this point an unlooked-for providence intervened. It was the last, last journey dear father was to take in China.

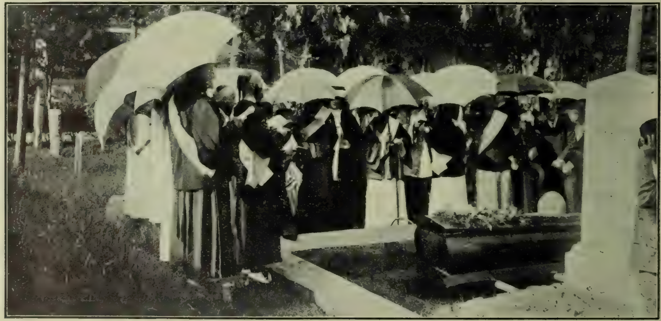


Photo by] [*Dr. G. Whitfield Guinness.*

AT THE GRAVE-SIDE.

Mr Hoste, who stands at the head of the grave, is conducting the service. Mr. Stevenson is immediately behind him. To the left of these two, but barely visible, are Mr. Herbert Taylor, and Dr. and Mrs. Howard Taylor.

The days were very hot and the nights trying. It was to be made as cool and comfortable for him as possible. To our surprise a wire was received saying that the Japanese steamer had run aground in the Tong-ting Lake, and that it was quite uncertain as to when she would reach Hankow. The only thing to be done was to go by the China Navigation Company's steamer, sailing that same evening and even then waiting off the shore. But it had to be by saloon accommodation, as they do not issue tickets to foreigners travelling Chinese style. There was no help for it, and with a clear conscience the change was made. When we went on board that evening it was to find a beautiful new boat, the best on the upper river, the kindest of captains and officers in charge, and the whole European accommodation reserved for ourselves. We were the only foreign passengers on board. Nothing could have made the journey more delightful.

These two days spent with Captain Hunter on the S.S. "Shasi" will ever live in our hearts. Dear father was just himself, and though the weather was intensely hot, he enjoyed the cool saloon, the comfortable chairs on deck, and the fresh breezes. It was a joy to him to have us all with him; to see the friendship between the younger members of our party deepening into the blessed relationship they have entered upon now;* and last, but not least, it was the fulfilment of the prayers and longings of a life-time to see with his own eyes the noble province, closed so long, now at length thrown widely open to the Gospel.

Photo by] THE BURIAL SPOT [*Dr. G. Whitfield Guinness.*

As one crossed the great lake and steamed up the river, passing well built cities, beautiful pagodas and temples, rich plains covered with ripening crops, and noble mountain ranges near and distant, one could not but think of all the toil and prayers of years gone by, of buried lives and dauntless faith, richly rewarded now in the wonderful change that is coming over the hearts and minds of the people. Until eight years ago there was not one resident Protestant missionary in the whole province. None had been able to gain a footing. Now there are no fewer than one hundred and eleven missionaries, connected with thirteen societies, working in seventeen central stations, aided by a noble band of native helpers.

It was Thursday afternoon, the first of June, when we reached the capital and were welcomed by our dear friends, Dr. and Mrs. Keller and Dr. Barrie, to Chang-sha. Twenty minutes in chairs through the busy streets brought us to the mission house, in which we already felt quite at home, having carefully studied Mr. Harlan Beach's delightful article in a recent number of CHINA'S MILLIONS. †

Of the two days that followed, how can I write? They were so calm and peaceful, so full of interest and encouragement, so rich in love and sympathy and the tender care that surrounded our dear one, that our hearts overflow on every remembrance of the Lord's great goodness up to the very end.

Friday, June the 2nd, was a quiet, restful day. It rained all the morning, and we could not go out. After lunch chairs were sent for, and we visited the Tien Sin Koh, a lofty building on the highest part of the city wall. Father was delighted with the wonderful view it afforded of the great metropolis and its surroundings—mountains, plains, and river. He climbed to the top of the third story without being over-tired. After that he went to see the site for the new hospital, several acres of land in a capital situation, that the Governor hopes to give for the work of our medical mission.

The next day was Saturday, the third of June. Dear father did not come down to breakfast, but was dressed and reading when we carried up his tray. He was to speak to the Chinese friends that morning, so as soon as the usual daily service was concluded he went into the chapel where they were all assembled and said a few words. They were deeply interested in seeing him, and his words went right to their hearts. Mr. Li, the evangelist, responded, saying that many of them had been reading "A Retrospect," and expressing the love and joy with which they welcomed him to Chang-sha, and the meeting was concluded with prayer.

Afterwards father spent the morning quietly in his room. All the days at Chang-sha were cloudy, and cool compared with the weather we had been having at Hankow. But he was feeling weary. How much so we gathered from one little sentence he let fall. Some one asked him that last day how long we had been in Chang-sha.

---

* Miss J. af Sandeberg and Dr. Whitfield Guinness were engaged a few days later.

† See "The Church in the House," By Mr. Harlan P. Beach, in CHINA'S MILLIONS for April 1905.

I answered, "Three days," and he at the same moment said quietly "*Two nights.*" I did not understand at first, and replied:

"You mean three days, don't you, dear father?"

"No," he said gently, "I mean two nights. I count the time by nights now."

Father came down to dinner in the middle of the day, but did not eat much. Afterwards we were packing and preparing to send all our luggage down to the steamer for we were to sail at dawn on Monday, and had arranged to walk down to the river-side on Sunday evening.

After dinner I went over to see the German sisters outside the south gate. and on returning found dear father lying on the long chair in his own room, reading. It was then almost time for the reception Dr. and Mrs. Keller had planned, to give all the missionaries in the city an opportunity of meeting him. He looked so fresh and nice when he came down at four o'clock to greet the friends who were gathering, instead of waiting until five or after, as had been suggested. One by one they came and sat beside him, devoted workers representing six or seven different societies, over thirty in all, including our own C.I.M. friends.

It was cool and pleasant in the little garden on which the sitting-room opened, and tea was served out there on the green lawn surrounded by trees and flowers. Father went out and sat in the midst of the guests for an hour or more, evidently enjoying the quiet, happy time, and interested in the photographs that were taken.

After all had left, Howard persuaded him to go upstairs to rest. But father did not seem ready then to lie down, and said he was not specially tired. He seemed if anything a little restless, and went up and down stairs once or twice before tea-time came. We were sending off our things then to the steamer, and that perhaps partly unsettled him.

When the evening meal was ready, about seven o'clock he did not feel inclined to come down. So Howard made him comfortable on the long chair in his room, and he said he would take something to eat a little later. In less than an hour we returned, and found him undressing. Howard went into the room to help him comfortably into bed, and while waiting to give him his supper, I spent a few minutes alone on the little platform over the roof which is such a pleasant feature of many Chang-sha houses.

Twilight had fallen then, and darkness veiled the distant mountains and river. Here and there a few glimmering lights dotted the vast expanse of grey-roofed city. All was silent under the starlit sky. Enjoying the cool and quietness I stood alone awhile, thinking of father. But oh, how little one realized what was happening even then, or dreamed that in less than one half-hour our loved one would be with the Lord! Was the golden gate already swinging back on its hinges? Were the hosts of welcoming angels gathering to receive his spirit? Had the Master Himself arisen to greet His faithful friend and servant? What was happening, oh, what was happening even then over the sleeping city? Knowing nothing, realizing nothing, I went down after a few minutes, and as the door was still shut waited in the next room for Howard to call me. This he soon did, and I went in through the verandah. Dear father was in bed, the lamp burning on the chair beside him, and he was leaning over it with his pocket-book lying open and the letters it contained spread out as he so loved to have them. Amy's letter was in his hand, and he was reading it as I came in.

We drew the pillow up under his head and made him comfortable, and then I sat down on a low chair beside the bed to give him his supper. Howard said brightly, "And now what can I do?" Fearing that father would not want to eat much I said, "Could you not read us something interesting while father has his tea?" This was a way we often had of helping him to eat when he was tired. He took up the book father had been reading in the morning and said, "Where did you leave off?" Father pointed out the place and seemed pleased. It is interesting to remember this now, for it shows how clear his mind was not five minutes before the end.

Before sitting down to read, Howard went to the dining-room to bring some vinegar that had been forgotten, and while he was out of the room I sat talking and turning the pages of the *Missionary Review* that father had been looking over. His Book of Psalms was also lying on the chair beside him. I was just in the middle of a sentence when dear father turned his head quickly on the pillow and gave a little gasp, as if he were about to sneeze. I looked up, but for the moment thought nothing of it. But another came, then another. He gave no cry and said no word. He was not choking or distressed for breath. He did not look at me or seem conscious of anything.

I ran to the door and called Howard, who was just at the foot of the stairs. He came at once. But before he reached the bedside it was clear that the end had almost come. Father was quite unconscious then, and breathing heavily. I ran back and called Dr. Keller, who was close at hand. In less time than it takes to write it he was with us, but only just to see dear father pass away. They tried artificial respiration, but it was of no avail. "*He was not, for God took him.*" From the moment of that first quick breath, until all was over, cannot have been more than three or four minutes.

And oh, the look of rest and calm that came over his face was wonderful! The weariness of years faded away in a few moments, and the very room seemed full of unutterable peace.

"Absent from the body, present with the Lord."

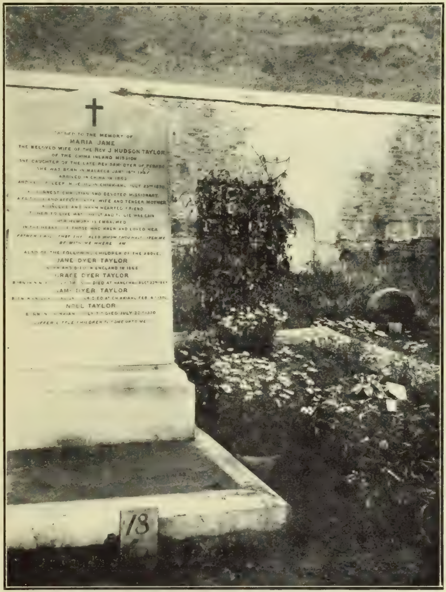
"I will come again, and receive you unto Myself."

"With Christ, which is far better."

From Chang-sha, in the heart of inland China, gloriously translated. An abundant entrance ministered into the everlasting kingdom of our Lord and Savior Jesus Christ. Almost could one hear the royal welcome: "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many: enter thou into the joy of thy Lord."

. . . .

Tenderly we laid him down, too surprised and thankful to realize for the moment our great loss. There was nothing more to be done. The precious service of months was ended. Mr. Li and other Chinese friends went out to make needful arrangements, but we could hardly bring ourselves to leave that quiet room. All the house was still, hallowed by a serenity and sweetness that scarcely seemed of earth. Though he was gone, a wonderful love and tenderness seemed still to draw us to his side. Sitting there toward midnight, one wrote:


TO THE MEMORY OF
MARIA JANE
THE BELOVED WIFE OF THE REV J HUDSON TAYLOR
OF THE CHINA INLAND MISSION
THE DAUGHTER OF THE LATE REV SAM DYER OF PENANG
SHE WAS BORN IN MALACCA JAN 16TH 1837
ARRIVED IN CHINA IN 1853
CHINKIANG JULY 23RD 1870
AND DEVOTED MISSIONARY
WIFE AND TENDER MOTHER
WARM HEARTED FRIEND
AND TO DIE WAS GAIN
HER MEMORY IS EMBALMED
THOSE WHO KNEW AND LOVED HER
ALSO OF THE FOLLOWING CHILDREN OF THE ABOVE
JANE DYER TAYLOR
BORN AND DIED IN ENGLAND IN 1866
GRACE DYER TAYLOR
DIED AT HANGCHAU AUG 23RD 1867
SAMUEL DYER TAYLOR
NOEL TAYLOR
DIED JULY 20TH 1870
SUFFER LITTLE CHILDREN TO COME UNTO ME
18

THE STONE WHICH MARKS THE GRAVES.

"So peacefully, dear father lies sleeping. It does rest one to look and look again at that dear face. He just seems folded in the arms of Him who giveth His beloved sleep.

"Oh, it is such a comfort to see him so utterly rested! Dear, dear father, all the weariness over; all the journeyings ended; safe home, safe home at last.

"His face is beautiful and looks twenty years younger. The weary lines are all gone. His eyes are closed so peacefully, just like a tired child asleep."

One by one, or in little groups, the friends who were in the house and the dear native Christians gathered round his bed. All were so impressed with the calm, peaceful look that lingered on his face: and many touching things were said, showing how even in three short days the sweet simplicity of his life had won their hearts.

"Oh, *Si-mu*," whispered one dear woman as she was going out, "*ts'ien-ts'ien-uan-uan-tih t'ien-shi tsieh t'a liao!*" "Thousands and tens of thousands of angels have received and welcomed him"! And in a flash one almost seemed to see it.

Last of all a dear young evangelist, with his wife, a bride of only eighteen years of age, came up. They had travelled in from an out-station that morning on purpose to meet us all, and especially dear father, whose life they had been reading. They arrived in the middle of the afternoon while tea was going on, and did not like to ask to see him while so many guests were in the house. After that father was tired, and they put it off till morning, knowing that we were to spend Sunday with them all. And then, suddenly, they heard the unexpected tidings of his departure to be with the Lord.

Full of sorrow and disappointment, they sent word in to ask if they might come and look upon his face. Of course we welcomed them, and told them all that had happened and how grieved we were that they had not seen him earlier in the day. They came in together and stood beside him for a few moments in silence. Then the man said gently:—

"Do you think that I might touch his hand?"

Then he bent over him, and, taking one of dear father's hands in both his own, he pressed it and stroked it tenderly, and to our great surprise began to talk to him just as if he could hear. He seemed to forget us and everything about him in the overflow of a great heart-longing, just to reach him somehow and make him feel his love and reverence.

"*Lao muh-si, Lao muh-si,*" he said so tenderly, "Dear and Venerated Pastor, we truly love you. We have come to-day to see you. We longed to look into your face. We are your little children. *Lao muh-si, Lao muh-si.* You opened the road for us to heaven. You loved us and prayed for us long years. We came to day to look upon your face. You look so happy, so peaceful. You are smiling. Your face is quiet and pleased. You cannot speak to us to-night. We do not want to bring you back. But we will follow you. We shall come to you, *Lao muh-si.* You will welcome us by-and-bye."

And all the while he held his hand, bending over him, and stroking it so tenderly, his young wife standing by. How sweet it seemed, how suitable! Last of all the provinces to welcome the messengers of Christ, Hu-nan will not be behind the rest in loving devotion.

Meanwhile, down-stairs, a touching scene was taking place. Mr. Li and the others, who had been out to make all arrangements, returned, bringing a coffin and bearers, and everything necessary for the last journey. They had hoped when they first heard of dear father's home-call, that he would be buried in Hu-nan, and had rejoiced to think of keeping him, in this way, amongst them still. But when it was explained that we must leave that night for Chinkiang, for he had ever wished to be laid there if he should die in China, they saw at once the suitability of the arrangement and did all in their power to forward it. When everything had been brought to the house, they sent word to my husband, asking if they might speak with him. He went at once, and was touched with many evidences of their kind thought and care. Then gathering round him, ten or a dozen Christian men, they said they had wished to obtain a more beautiful coffin, but had been obliged to be satisfied with the best they could find ready-made; and that he need not ask the price, for it was their gift; they wished to do everything that night for dear father at their own expense.

And they would take no denying. Say what he would, Howard could not persuade them. No, the Lord had brought father to Chang-sha, and had permitted them to look upon his face. From their midst he had been translated to glory. Hu-nan Christians had been the last to hear his voice and to receive his blessing. Theirs must be the privilege of providing for his last needs.

Yes, it was beautiful and right. It meant a large sum to them, and they would feel it. But gladly we stood aside and let them do as they would. So Hu-nan hands prepared his last resting-place; Hu-nan hearts planned all with loving care—one little company of the great multitude his life had blessed. Not in vain, ah, not in vain, the faith and toil and suffering, the ceaseless prayer and sacrifice of fifty years. Inland China open everywhere to the Gospel, proclaims the faithfulness of God; and here to-night, these strong Hu-nan men, with hearts as tender as children's, these women with tear-dimmed eyes helping in the last ministries of love, attest the people's gratitude.

In the chapel, forms were laid aside, and the coffin they had prepared was placed in the midst. Very handsome it looked when we came in to see it, the massive woodwork richly colored in dark red and black and varnished perfectly. A number of women were there, including one dear old lady, Lo T'ai-t'ai, who had discovered the day before that she was the same age as father, seventy-three. This had given her great pleasure, and his unexpected departure seemed specially to speak to her heart. We could not persuade her to go home, though she was far from strong and we feared the sleepless night would be too much for her. "No," she said, "let me stay, I want to *song* the *Lao Muh-si*, I want to accompany him all the way down to the river." This we could not consent to, it was far too long a walk. But she stayed until we left the house and comforted us not a little by her loving sympathy. It was a scene never to be forgotten: the strong men moving quietly in the light of several lanterns, lining the coffin with white muslin; half filling it with packets of lime wrapped in soft paper; laying in a new wadded quilt covered in pale blue calico; arranging a pillow for his head; and all with such gentle, loving tenderness, the women looking on.

Very solemn and precious were the quiet times we had together as the night wore on. Dear Dr. and Mrs. Keller, Dr. Barrie and Miss Pollock—our hearts were knit with theirs in love and sympathy that cannot be told. Together we remembered every detail of the "goodness and mercy" that compassed dear father up to the very close, and prayed for ourselves and all our fellow-workers throughout China, that grace might be given us to follow in his footsteps and "imitate his faith," remembering that "Jesus Christ is the same (the same for us as for him) yesterday and to-day, yea and for ever."*

Towards morning, when all was in readiness, we gathered in the chapel once more with the dear native Christians, to commend one another to the Lord in prayer; and the men accompanied us down to the boat. The steamer by which we had come was waiting on its return journey, and Captain Hunter was ready to sail before daylight. We were still the only passengers, and occupied the same rooms and sat at the same table; but oh, how great a change the little while had made! In "Daily Light," the passages chosen for the morning and evening of that memorable day just ended were:

"*Watch, for ye know neither the day nor the hour wherein the Son of Man cometh.*"

"*And Enoch walked with God: and he was not; for God took him.*"

And in the beautiful Moravian text book the verses for the new day on which we had entered, our first day without him, were:

"*Thine eyes shall see the King in His beauty; they shall behold the land that is very far off.*"

"*If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth.*"

. . . . . .

On Monday morning early we reached Han-kow and transferred our precious burden to the "Tuck-wo," a down-river steamer. Never can we forget the kindness lavished upon us that day, for dear father's sake, and all the love and veneration shown to his memory. There, and at various points down the river, friends came on board bringing beautiful flowers, until the coffin was quite hidden in white blossoms and greenery. Mr. Orr Ewing joined the steamer at Kiu-kiang, and Mr. C. T. Fishe at Wu-hu; and when we came to Chin-kiang on Wednesday, the seventh of June, with our flag half-mast high, we found dear Mr. Stevenson from Shanghai waiting to meet us.

In the mission house, half-way up the hill, a quiet room had been prepared and filled with flowers. There we laid him in the summer sunshine; and there, during the days that followed, many a prayer went up, and many a thanksgiving, from hearts his love had often comforted, his life inspired.

---

* See the Revised Version of Heb. xiii. 7-8.

On Thursday evening, a precious meeting was held in the mission house, at which over thirty of our own workers were present. Mr. D. E. Hoste, dear father's successor as General Director of the Mission, had arrived from Shanghai, and both he and Mr. Stevenson, our long-valued Deputy Director in China, told most beautifully of their impressions of his life and character. Others also, including Miss Murray, Mr. Orr Ewing, and our dear brother Herbert Taylor, spoke of the blessing he had been to them, in many ways, each testimony calling forth fresh thanksgiving to God.

The funeral was arranged for seven o'clock on Friday morning, and in the cool and quiet of that early hour we set out on foot, a long procession, following the bearers to the English Cemetery at the foot of the green hills near the river. Of the service conducted by dear Mr. Hoste, and the address in Chinese given by Mr. Saunders, I must not attempt to tell you fully. All was just as father would have wished it; little said about himself, but much about his Master. It hardly seemed like a funeral at all: there was so little that spoke of death. It was just a quiet, loving farewell, "until He come," tender and peaceful, full of thankfulness and hope.

And then, as the grave was being filled in, the Chinese Christians gathered round, among them many of the older girls brought by Miss Robinson from the American School on the hill. Softly and sweetly they began to sing, and as hymn followed hymn, words and music coming right from their hearts, one could not but feel how dear father would have loved it, how glad he would have been to have them near him to the last. The simplicity and tenderness of it all, the sweetness of their singing, the comfort of the hymns they chose, the quiet beauty of the scene, deeply moved one's heart. It was all so touching and appropriate; just what he would have desired; a truly fitting close to a life poured out for China, a life of such simplicity and love.

Much remains that might be told concerning the Memorial Services held in Shanghai and elsewhere, and the loving tributes that have reached us from many representatives of other societies as well as through the Press. But this letter is too long already. We know that you will continue in earnest prayer for Mr. Hoste, upon whom so much responsibility rests, and for us all, that we may be drawn nearer to one another in love, and may rest in the unchanging care of the everlasting Father, of whose faithfulness to those who put their trust in Him the life and death of our beloved one are so signal a proof.

Yours, dear Mr. Howard, in warm affection,

M. GERALDINE TAYLOR.

P.S.—In a letter just received from Chen-chau Mrs. Talbot says:

"Mr. Wang (the Evangelist) is enclosing a few lines of sympathy from the church. We found the dear man on his knees weeping in prayer for you yesterday; and at a little Memorial Service many, with heart-moving sobs, spoke of the blessing received during your dear father's recent visit."

The Burial.

Extract from a Letter from Mrs. Katharine P. Shapleigh.

YANG-CHAU, CHINA,
June 10th, 1905

THAT of which I especially desire to write—the subject uppermost in our minds and hearts just now—is the home-going of the beloved and honored Founder of this Mission, J. Hudson Taylor. No doubt you will see printed accounts of the funeral services held in Chin-kiang, but it may not be amiss to give one's own impressions. Dear Miss Murray felt it was an historic occasion, and so arranged that all six of us students now in the Home† should attend. This was made possible by taking a native boat, in which six of the party might sleep, as the mission premises in Chin-kiang were, of course, full to overflowing. Arrived at the house, we were taken to the room where lay all that was mortal of dear Mr. Taylor, in the Chinese coffin given by the native Christians of Chang-sha, where he died. Upon it and all about the room were flowers, sent by friends; and as we stood there, hushed and awed, we were made to rejoice as we were told of the peaceful end to the long, strenuous, self-sacrificing life, poured out for Christ and China. Though so feeble that travelling caused him unutterable weariness, dear Mr. Taylor had pressed on into Ho-nan, and finally into Chang-sha, the capital of Hu-nan, the last of the eighteen provinces to open to the Gospel. How fitting that God should call him home from there, after letting him see with his own eyes the triumphs of the Cross, even in bitterly hostile Hu-nan. That day he had spoken to the native Christians as well as the missionaries, and was sitting in the evening talking with Mrs. Howard Taylor, when the summons came, and he was not, for God took him. As I remembered gratefully his tender sympathy for me, as he met me in Shanghai on his arrival in China, and how, with tears running down his cheeks, he said: "I never had the privilege of meeting your dear husband, but I shall know him some time," I thought as I stood there, "They know each other now."

In the evening a meeting, led by Mr. Stevenson, was held in the large sitting-room. Beginning with the older members of the Mission, those who had known Mr. Taylor many years, testimonies were given by most of those present to the impression made upon their lives by him whom God had taken to Himself. Each testimony brought us a new point, or showed a different phase of his character, but when, at ten o'clock, the meeting broke

---

† The Ladies' Training Home at Yang-chau

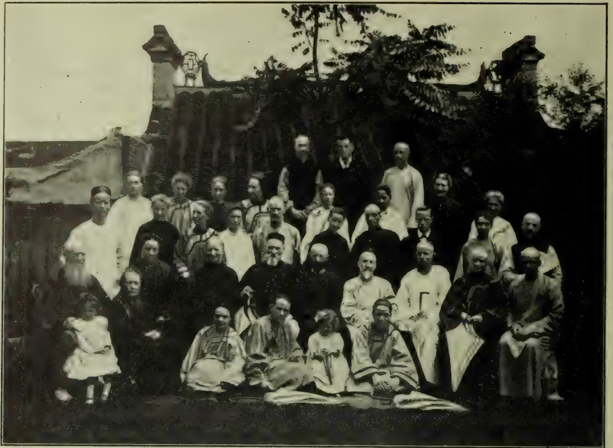


Photo by] [*Dr. G Whitfield Guinness.*

CHINA INLAND GROUP, FROM PHOTO TAKEN AT CHIN-KIANG AFTER THE FUNERAL.

up, one could not but feel that the half had not been told. To those of you who do not know the story of Hudson Taylor's life, I earnestly recommend the little book, "A Retrospect," which can be procured at either of the C.I M. headquarters in North America.

Friday morning, June 9th, we all rose early, and after coffee, assembled for the first service at seven o'clock. More flowers and plants had come in, and the room was a bower of fragrance and beauty. A triumphant tone sounded through hymns, prayers, and the beautiful selections from God's Word, 1 Cor. 15, and the last six verses of 1 Thess. 4. There was not one present, I believe, who could not rejoice that he who had won an abundant entrance had gone in to see the King in His beauty, to join those so dear to him, and so sorely missed, to be forever free from all weakness and weariness of the flesh.

This service over, the long procession started for the cemetery, walking two by two, each wearing a long scarf of white cloth over the left shoulder and fastened on the right side. This, of course, in deference to Chinese custom, white being their mourning. The two sons, Mr. Herbert Taylor and Dr. Howard Taylor, were dressed entirely in white, with scarfs about their heads. Mrs. Howard Taylor wore the head-scarf also. This must have touched the dear Chinese, of whom there were many at the grave. A goodly number of foreigners outside of our own Mission attended, and it was good to see the girls from the Methodist school in Chin-kiang, all dressed in white, and seeming so interested and moved. After a beautiful, simple service in English, and an address by Mr. Hoste, our Director, a service in Chinese was begun by the singing of a hymn, followed by an earnest address by Mr. Saunders, who had long known Mr. Taylor. The burden of it was, "The Lord Jesus is surely coming again soon."

The hands of loving relatives and friends lowered the body to its last resting-place, close beside that of the beloved wife, and while the grave was being filled, hymns were sung in Chinese, one after another, the school-girls, with their trained voices, leading. The two hymns we sang in English seemed so beautiful: "Jesus, Lover of my Soul," and "Sleep On, Beloved," with its refrain, "Good Night."

You can well understand that to me it was like living over again the sad-glad days in Gan-king, last February, but to the glory of our wonderful God let me say that I was kept in peace, stayed upon His mighty arm. Naturally one feels the strain of it somewhat now, but I shall always be thankful for the privilege of being there—a privilege denied so many because of the distance.

Returning to the house, and breakfast over, another service was held in the sitting-room, many earnest prayers being offered, especially for Mr. Hoste, upon whom falls so heavy a burden of responsibility, now that the Founder and Consulting-Director is gone. Silent prayer was followed by the singing of Frances Havergal's beautiful Consecration Hymn, on our knees, from full hearts, I assure you. Before the meeting closed, several beautiful testimonies were added to those which had been given the night before. Truly it was a blessed time!

That same afternoon, after a photograph of the assembled friends had been taken by Dr. Whitfield Guinness, we all scattered, some to Yang-chau, others to Shanghai, still others up the river, but every heart had been drawn heaven-ward, and stirred afresh with the deep desire to live as Hudson Taylor had lived, a life wholly consecrated to Him who has called us to this land to represent Him before this people.

Tidings from the Provinces.

Personal Notes.

Miss Alice Hunt is joining Miss Higgs in the work at Lu-an, Shan-si.

Miss Elsie C. Johnson, who has recently returned to China from furlough, has gone to Ho-tsin, in the same province.

Mr. and Mrs. J. W. Wilcox, who have, for several years, been in charge of the Training Home for young men at Gan-king, sailed for England on June 26. After spending a month in Great Britain, they will proceed to North America, from which country they sailed for China over eight years ago.

Dr. and Mrs. Keller, who have been laboring for some time in Chang-sha, the capital of Hu-nan, arrived in Shanghai on July 27th. They were expecting to sail from Shanghai for North America on furlough about August 15th. Dr. Barrie, writing of their leaving Chang-sha, says: "Their farewell meetings were unique and helpful. One had scarcely imagined that the Chinese could be capable of the degree of emotion that was witnessed at times. The expression of affection and devotion was so natural that it bore on the face of it the stamp of the truest genuineness."

News Notes.

Mr. Bergling, of Han-cheng, who reports that a conference has recently been

Monthly Notes.

ARRIVALS.

April 22nd, from Shanghai, Mr. and Mrs. H. S. Conway and child, and Mr. and Mrs. J. C. Platt and two children returned from Australia.

May 1st, at Shanghai, Mr. and Mrs. E. C. Searle and child, Mrs. T. E. Botham and three children, Mrs. Soderstrom and child, Miss E. C. Johnson returned from England, and Mr. G. Domay from Germany.

Sept. 3rd, at Vancouver, Mr. J. F. Broumton, from Shanghai.

July 21st, at Seattle, Mr. and Mrs. R. T. Moodie and three children, from Shanghai.

July 28th, at Vancouver, Miss E. L. Bennett and Miss M. E. Standen, from Shanghai.

DEPARTURES.

April 22nd, from Shanghai, Mrs. D. E. Hoste and two children, and Miss A. Tranter for England.

May 1st, from Shanghai, Mr. and Mrs. F. Olsen and three children, Mr. E. G. Toyne, Mr. Adam Marty, for England; also Miss Angvik for Norway.

May 6th, from Shanghai, Mr. and Mrs. W. Richardson, for England.

June 3rd, from Shanghai, Mr. and Mrs.
and Mrs. A. Trudin-
Mr. and Mrs. R. W.
e children, for Aus-

Shanghai, Mr. and
for North America,

anghai, Miss S. A.
a.

nghai, Mr. and Mrs.
ild, and Mr. B. T.
nd.

couver, Miss K. B.
i.

HS.

-la-tsi, Shan-si, to
berg, a son (Samuel

May 3rd, at Si-an Fu, Shen-si, to Mr. and Mrs. C. J. Anderson, a son (David Rudolf).

May 4th, at Chin-kiang, to Mr. and Mrs. R. W. Middleton, a daughter (Ethel Gwendoline).

June 12th, at Ta-tong, Shan-si, to Mr. and Mrs. C. F. Nystrm, a daughter (Ester Josefena).

July 5th, at Tai-ho, Gan-hwuy, to Mr. and Mrs. H. S. Ferguson, a son (John Asa Albert).

MARRIAGES.

April 12th, Carl Anderzen to Miss Alma Swahn, at Kalgan.

May 1st, A. Argento to Miss A. Bjorgum at Han-kow.

May 20th, J. G. Kauderer, to Miss Barbara Reid, at Shanghai.

May 30th, C. Howard Judd to Miss I. E. Takken, at Shanghai.

DEATH.

April 18th, at Kai-li, Yun-nan, Charles Chenery, accidental drowning.

Recent Baptisms

SHAN-SI—	
Hoh-chau and out-stations	14
SHEN-SI—	
Mei-hsien	4
HO-NAN—	
Siang-hsien out-station	5
Ien-cheng	2
SI-CHUEN—	
Uan-hsien	4
Ku-hsien out-station	10
Kuei-fu	3
KUEI-CHAU—	
An-shuen out-station	1
GAN-HWUY—	
Ing-chau	8
Kuang-teh	8
CHEH-KIANG—	
Uen-chau out-station	17
Ning-hai out-station	6
Sin-chang	31
	113
Previously reported	122
	235

And we are told in one place that, in entering into covenant relation with God, Abraham "cut" a covenant with God, as though in relationship to this interesting rite among the tribes. Abraham was then called "The friend of God."

The time came when God called upon Abraham to stand the supreme test of friendship:—to pour out his own life, if need be, for his blood-covenant Friend, the God of Heaven. "Abraham, take now thy son, thine only son, Isaac, whom thou lovest, and offer him for a burnt-offering." That was the supreme test. Abraham was to give up his own life—yea, more than his own life—for doubtless he would far rather have laid down his own life than the life of Isaac. You know the story. You recall the picture of the father, with breaking heart, and the bright-faced lad, going up the mountain path together;—the angel of God staying the hand of the father, and the marvellous grace and compassion of God which spared Abraham's only son. But the time came when Abraham's seed needed some one

Toronto, October, 1905.

Editorial Notes.

We are sure that the friends who read the letters, concerning the death and burial of the Rev. J. Hudson Taylor, contained in this number, will desire, not only to retain them for re-reading, but also to circulate them for a more general reading. In order to provide for this, we are purposing to reprint two of the letters, those of Mrs. Taylor and Mrs. Shapleigh, in the form of a pamphlet, which will be sold for ten cents a copy, or, by the dozen, for one dollar, postpaid. These pamphlets will be illustrated with the cuts contained in the present number of this paper.

In connection with the home-call of the Rev. J. Hudson Taylor, we desire to call attention to the story of his life, as told by himself, in the little book, entitled, "A Retrospect." A more complete history will be prepared and published, in due course; but in the meantime the salient features of this remarkable and God-honored life are recorded in the above-mentioned book. The book has been produced in cheap editions, with a view to its wide circulation and usefulness. He will be a strange reader, indeed, who is not interested, stirred, and blessed, by the reading of this fascinating story of conversion, consecration, startling adventure, bold faith, answered prayer, whole-souled effort, and great achievement. The price of the book is as follows:—paper boards, with thirty illustrations, 25c; paper covers, 10c., or $1.00 per dozen.

Those who have read that remarkable book, "Pastor Hsi," will be glad to know that it may now be obtained for the low price of one dollar a volume. The book may be purchased at our Mission Offices for the above sum, the price including postage, it being the same book that was formerly sold for one dollar and fifty cents. We have thus reduced the book to practically cost price, in the hope that it will lead to a larger sale and a wider reading, and thus, to a deeper and more extensive interest in the evangelization of China. May we suggest that those persons who have the missionary spirit and desire to propagate such a spirit amongst others, may do good service in this direction by purchasing "Pastor Hsi," in order to loan it or to give it to their friends, or to put it into a Sunday School or other circulating library. It is the common testimony that the book creates a profound impression wherever it is read, and we hope, for this reason, that it will find its way into the hands and hearts of many Christians.

It has been our privilege and pleasure to welcome home, during the past two months, a number of our missionaries. Miss E. L. Bennett and Miss M. E. Standen arrived at Vancouver toward the close of July, each having served in China for seven years. They have since reached their homes in Ontario. Mr. and Mrs. R. T. Moodie, having served in China for eight and nine years respectively, arrived at Seattle toward the close of July, and, after visiting at St. Paul, came on to Toronto, from whence they went to their home at Perth, Ontario. Mr and Mrs. J. W. Wilcox, who were in China for nine years, and who, for much of that time, had charge of the Men's Training Home at Gan-king, have returned home by way of London, Liverpool, and Montreal. Miss K. B. Stayner returned from Germany and England in June, quite restored to health, and has since sailed from Vancouver for Shanghai, to take up once more her work at Wen-chau. For all these journeying mercies, we give God thanks.

Mr and Mrs. Neale, who recently served the Mission in Toronto, during the absence of Mr. and Mrs. Helmer in China, will not be able to return to China for some time to come, on account of the physical condition of their daughter, Kathleen. This is a great disappointment to Mr. and Mrs. Neale, and it will be a disappointment to their friends in China. We ourselves however shall be the gainers, for Mr. and Mrs. Neale have kindly consented to remove to Germantown, and to assist in the work of the Mission at that centre. Mr. Neale has already made the change, and Mrs. Neale and the children will do so as soon as a house is obtained for them. Will correspondents kindly take note of the fact that Mr. Neale will hereafter attend to the general Mission correspondence, connected with the Philadelphia office. In view of this, if letters are intended for the special consideration of Mr. Frost, it will be well for correspondents to signify this by writing the word "Personal," upon their envelopes. In this case they will come direct to him, and will be answered by him.

The Germantown Prayer Meeting will be resumed in the first week of October, and will be continued, the Lord willing, throughout the following fall and winter. This year the meeting will be held, not on Friday, as heretofore, but on Saturday, it being found that a change to this day is likely to secure a more regular and larger attendance. We hope that our friends in and near Germantown will attend this meeting as often as possible. There is special need of prayer, at the present time, in connection with the work of the Mission, and friends can give us no better help than to gather with us, in the name of the Lord, in order to unite with us in waiting upon God, the Father of all mercies, for the things of which the Mission and China stand in need. May we say also, to those who make it a habit to attend the meeting, that we shall be thankful if they will take it upon their hearts to make the meeting known and to invite praying friends to it. A real missionary work may be rendered in this way, one that will bear fruit in saving souls in China, and in hastening the coming of the King and the kingdom. Will our friends please note then, that the Germantown meeting will be held on every Saturday afternoon, at four o'clock, at the Mission Home, 235 School Lane. The Home is near the Wayne and Chelten Avenue trolleys, and the Chelten Avenue Station of the Pennsylvania Railroad.

The hands of loving relatives and friends lowered the body to its last resting-place, close beside that of the beoved wife, and while the grave was being filled, hymns were sung in Chinese, one after another, the school-girls, with their trained voices, leading. The two hymns we sang n English seemed so beautiful: "Jesus, Lover of my Soul," and "Sleep On, Beloved," with its refrain, "Good Night."

You can well understand that to me it was like living over again the sad-glad days in Gan-king, last February, but to the glory of our wonderful God let me say that I was kept in peace, stayed upon His mighty arm. Naturally one feels the strain of it somewhat now, but I shall always be thankful for the privilege of being there—a privilege denied so many because of the distance.

Returning to the house, and breakfast over, another service was held in the sitting-room, many earnest prayers being offered, especially for Mr. Hoste, upon

CHINA'S MILLIONS

The Blood-Covenant; or, Friendship with Jesus.*

By James H. McConkey.

John 15 : 13-15.—"Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father, I have made known unto you."

"And Abraham was called the Friend of God." Jas. 2 : 23.

IN the days of Abraham, the relation of friendship was entered into by a rite which was peculiar and significant. Two men, desiring to come into the place of friendship with each other, constituted that friendship by this rite, which was known as "The Blood Covenant." The parties came together with a common cup. Each man pricked his arm with a sharp instrument, and allowed a few drops of blood to flow into the cup. Sometimes this commingled blood was also mixed with water. Then each man drank from the cup which contained the blood of each. When they had so drunk, they were constituted friends by this custom of their tribe. From this rite of friendship, sprang some beautiful and interesting truths we desire to bring before you at this time in our study of the Word of God. The first one is this:—

EACH MAN LAID DOWN HIS OWN LIFE FOR THE OTHER.

As he cut the arm and allowed the blood to trickle into the cup, he allowed his own life to flow forth. For "the blood is the life." And each man, in type, by that rite laid down his own life on behalf of the other. "Now, Abraham was called the friend of God." And we are told in one place that, in entering into covenant relation with God, Abraham "cut" a covenant with God, as though in relationship to this interesting rite among the tribes. Abraham was then called "The friend of God."

The time came when God called upon Abraham to stand the supreme test of friendship:—to pour out his own life, if need be, for his blood-covenant Friend, the God of Heaven. "Abraham, take now thy son, thine only son, Isaac, whom thou lovest, and offer him for a burnt-offering." That was the supreme test. Abraham was to give up his own life—yea, more than his own life—for doubtless he would far rather have laid down his own life than the life of Isaac. You know the story. You recall the picture of the father, with breaking heart, and the bright-faced lad, going up the mountain path together;—the angel of God staying the hand of the father, and the marvellous grace and compassion of God which spared Abraham's only son. But the time came when Abraham's seed needed some one to die for them; to show His love for them even unto death. And though He spared Abraham's son, yet "God spared not His own Son, but freely gave Him up for us all." Ah! how Jesus Christ, our blood-covenant Friend, kept that blood-covenant for you and me! How He poured out His life in suffering, even unto death! They arraigned Him; they tried Him; they bore false witness against Him; they smote Him in the face; they scourged Him; they spat upon Him; they mock-worshipped Him; they crucified Him; they jeered at Him; they wagged their heads at Him; they railed on Him;—but nothing could shake His purpose to pour out His own life for us, His blood-covenant friends. We sing, "What a Friend we have in Jesus." We sang it a moment ago, and who could doubt it? No friend—no one bound to us by the tenderest and most sacred of ties of this world's relationships, has ever stood the test of friendship as Jesus Christ did in the laying down of His life for us. But, dear friends, can we take the other side of the truth and say "Has Jesus Christ a friend in me? Have I laid down *my* life at His feet?" Turn sometime to 2 Cor. 5 : 15, and there note the three-fold purpose of His death. "He died for all, that they which live should no longer live unto themselves, but unto Him who died for them." "*He died*,"—for us. "He died" *that we might live*. "He died" that we who live—*should no longer live unto ourselves*. Ah! we have met the purpose of Christ's death for us as sinners. We have accepted it. We have believed and have been brought too from eternal death to eternal life. But is it possible that any of us are baffling the third great purpose of Jesus Christ's death—the purpose that the believer, who has been delivered from the guilt of sin, and unto eternal life, should give his life to his blood-covenant Friend?

Do I love the Lord Jesus Christ? That is a real personal question. How may I know that I love Him? "Greater love hath no man than this, that a man *lay down his life* for his friends." Ah! I may speak with the tongue of men and of angels, and yet I may not love my Lord. I may have all wisdom and all knowledge, and have the faith that moves mountains, and yet I may not love my Lord. I may give my body to be burned, and yet I may not love my Lord, supremely. But there is one thing He says I may do which is the supreme test of love to Him:—"Greater love hath no man than this, that *a man lay down his life*" for Jesus Christ. We cannot lay it down in atonement as He did. But we

---

* An address delivered at the China Inland Mission, Toronto, July 10th, 1905.

TORONTO, OCTOBER, 1905.

can lay it down as a blessed, precious living sacrifice at His feet, and thus be His friend. Again:—

EACH MAN RECEIVED THE LIFE OF THE OTHER.

When each man took that cup, and drank of the blood his friend had allowed to drip into it, he received the life of his friend in type. For the blood is the life. And as he drank the blood he drank the life. "This cup is the new covenant in My blood: drink ye all of it." I wonder if His mind did not go back to that beautiful picture of hundreds of years before, and if He did not mean to make use of that to make so vivid the great truth that he had poured out His blood in that cup for them to drink, in type. I say, each man received the life of the other. "Oh! but," you say, "how could this be true of Jesus, our blood-covenant Friend?" Listen:—"He took not on Himself the nature of *angels*, but the seed of *Abraham*," His blood-covenant friend. He took our human nature, did He not? He might have been a mighty angel. He might have gone back and forth between heaven and earth, making occasional visits to this sin-stained, dying world, in all the radiance of His angelic presence. But, oh! there was more in His divine heart of love than that for us. He took not the seed of angels, but the seed of Abraham. He became *a man* that He might suffer with us;—that He might be "a High Priest that could be touched with the feeling of our infirmities;" that He might be "tempted even as we are, yet apart from sin;" that He might enter into every condition of our human life;—that He might be a God who would actually partake of our human nature and drink of our own human cup of sorrow, trial, testing, weariness, and weeping. Yet He did even more than that. *Not only did He take our life, as it were, but we have received His life!* He took our human nature up to God; He brought God's divine nature down to us. He, who was the Son of God, became a man. We who are men become, by faith in Him, the sons of God. How wonderful is this truth! And how God seems to want to emphasize this, next to the atonement of Jesus Christ for sins:—*that the life of Christ comes into you and into me as we believe in Jesus Christ.* Turn to Hebrews, chap. 6, verses 13-17. "For when God made promise to Abraham, since He could swear by none greater, He *sware* by Himself, saying, 'Surely blessing, I will bless thee, and multiplying, I will multiply thee.' And thus, having patiently endured, he obtained the promise. For men swear by the greater; and in every dispute of theirs, the oath is final for confirmation. Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of His counsel, interposed with an *oath*." What wonderful thing is this that God condescends to swear shall be given to the heirs of promise? God comes down to the sanctions which men themselves use, and swears that *the blessing of Abraham*, His blood-covenant friend, shall come upon the heirs of promise. "Well," we say, "but that must be some Jewish promise:—something for the natural seed of Abraham." But now turn to Galatians (3 : 14), and see how wondrously God Himself puts His finger upon this promise, that we might never err or mistake its nature. He swears that the blessing of Abraham shall come upon the heirs of the promise.

And who are these heirs? And what is this promise? Let us read—"That upon *the Gentiles* might come *the blessing of Abraham* in *Christ Jesus; that we might receive the promise of the Spirit.*"

"*The promise of the Spirit:*"—that was the blessing, that which was to come on the Gentiles; the Spirit of God; the very life of God which was to be received through Jesus Christ when men believed in Him. The instant the Gospel is preached at the formation of the young church, and men begin to cry out—"Men and brethren, what shall we do (to be saved)?" the answer comes as we have it in Acts 2 : 38. What God swore to happens. "Repent and be baptized into the Lord Jesus Christ and ye shall receive *the Holy Ghost.*" How plain!—that the instant we believe in Him, the very life of God Himself comes into you and me! I have no theory concerning the Holy Spirit. I have no controversy with you concerning His indwelling. But I do say that God swears that every child of His that believes in the Lord Jesus Christ shall receive the Spirit of God. Can we ever doubt that to which God has sworn? If we are His children, let us believe that the life of God has as really come into us as the flesh and blood life of our father and mother, which runs in our veins. He Himself says, "This cup is the *new covenant* in My blood"—the covenant of grace—the promise of the Spirit—the promise of the life of God in us, to enable us to keep and do the will of God as we never could under the Law. When we drink that cup, then let us remember that as surely as the glow, and the warmth, and the life of that wine is present in our bodies, so surely is the spiritual life of Jesus Christ dwelling within us. God, with the whole universe from which to choose a dwelling-place for Himself and for His life, chose your body and mine! We have received the life of Christ. Again:—

EACH MAN WAS FILLED WITH LOVE FOR THE OTHER.

When these friends drank of that blood of the covenant, their hearts clave one to another, as did the hearts of Jonathan and David; and from that time they loved one another as none others loved in all that tribe. And as we think of our blood-covenant Friend, what a Lover of our souls was He! How *tender* was His love. We see Him giving over His mother into the hands of the beloved disciple; in the hour of His keenest agony. How *thoughtful* was His love! We see Him providing for the hungry and fainting thousands by preparing the great dinner to meet their needs. By the sea-shore in the morning twilight, as the wearied apostles come from their night's toiling—we see Him making ready the breakfast for them:—Jesus Christ, the Lord of the universe, making breakfast for His own! We see the compassion of His love as it went out to the waifs and the strays, the sin-stained and suffering.

We see the *persistence* and *unchangeableness* of His love, as we are told that He loved His own "even unto the end:"—unto the end of their coldness;—unto the end of betrayal of Him;—unto the end of denial of Him;—unto the end of all His own agony He loved His own. We see this wondrous love of

Jesus Christ, and we too long to possess it. What is the secret of love in our hearts? Listen:—*each man received the life of the other.* Come out with me into the orchard where the fruit-trees are. Do you see the patient husbandman at work? He is cultivating the trees; he is fertilizing them; he is pruning out the dead wood and superfluous branches. You stand there watching him a while, and then you say, "But, my friend, what about the fruit? I do not see any signs of fruit." And he looks up with a knowing smile—does this wise husbandman—and says, "I am fertilizing for life; I am tilling for life; I am pruning for life; I am cleansing for life. My friend," and he smiles again, "when this tree is filled with *life*, I will not have any concern about fruit." Assuredly, *the secret of fulness of love is simply the secret of fulness of life—the life of His Spirit dwelling in us.* It is *life* that brings *love.*—"The fruit of *the Spirit* is love." Our dead, carnal natures do not love as God loves. They love the world; they love the ambitions of the world; they love the praises, and baubles, and gewgaws of the world—your carnal heart and mine. But the God-life, the Christ-life in us, that is love—love of others; that is the love we desire to have; and that is the fruit of the Spirit. Wherefore believe in the Spirit's indwelling; yield to the Spirit; trust in the Spirit; do all that will give the Spirit His way in your life. And as the power and fulness of the Spirit grow in your life, love will grow.

It is a fruit of *the Spirit*, we have said. But do not forget that it is a *fruit.* That means, give it *time.* It takes time for the bud to swell; it takes time for the blossom to open; it takes time for the tiny fruit to form; it takes time for it to round out and develop; it takes time for it to mature, until the beautiful blush is on it, and you break it open and have the peach in all its ripeness and lusciousness. *It takes time.* Be patient with yourself as you wait, and trust, and come to know more and more of the Spirit of God. Then some day you will wake up to realize that there is stealing into your heart a glow of love for the lost, and love for others, and love for the fallen, and love for Christ such as you never knew before. God's secret of love is simply His secret of *life*—the Christ-life—the Spirit of God within us.

EACH FRIEND DID THE WILL OF THE OTHER.

"Ye are My friends *if ye do whatsoever I command you.*" Each friend stood ready to do that which pleased the other friend, even if it went to the laying down of his life for that friend. Well, can this be true of God, that He does our will? Listen:—"If ye abide in Me, and My words abide in you, ye shall ask *what ye will*, and *it shall be done* unto you." Behold the marvel and the blessing of the prayer life! God's wonderful fact that, for the man or the woman who is *abiding in Him*, He stands ready to do *their will*, through prayer. Why should it not be so? When we ask God to do anything according to *His* will, why should He not do it? God is just as pleased to do that part of His will for which *you* ask, as any part of His will in the universe. It is for the honor, and glory, and interest of God to do *your* will, when you are asking according to *His* will. Out there on those great wheat farms in the western prairies is not the owner ready to do the superintendent's will as well as the superintendent to do the owner's will? If the harvesting machine gets out of order, and the superintendent asks for its repair, it is to the interest of the owner to repair it. If the grain is mildewed and spoiling, and the superintendent asks for hands to harvest it, it is to the interest of the owner to answer his request. So when we live in His will, and are striving to do His will, it is to the interest of God's own kingdom that that will be done, and it pleases God to do it. God is just waiting for us to choose His will. And when we choose to do His will, and ask for anything according to it, He will do it. I tell you, the greatest thought about prayer is not that we are praying to God to do something for *us*, but that we are praying to God *to carry out His will* in this world of His. And when we pray that, God stands ready to carry it out. "Ye shall ask *what* ye *will* and it *shall be done.*" When we say, "Lord, I *will* to separate myself from sin; I *will* to come out from the emptiness and foolishness of the world; I *will* to walk closer with Thee; I *will* to know more of Thy power through communion with Thee, through Thy Word, through separation and service;" when we choose these things which are within the will of God, He is ready to do our will, because He is simply doing His own will in us.

Finally, are we not the friends of Jesus in this sense, *that we do His will?* May we speak of this as the final test as He gives it here, "Ye are My friends *if ye do whatsoever I command you.*" That is the supreme test, dear friends;—not how I feel, but *what I am doing.* And Christ says, that if you and I do His will, this is the test of friendship with Him. And what is to do His will? What is obedience? It is *an act*, and it is *a life. The act* is the surrender to do His will all through our life. Have we done that? The *life* is to carry out the act in every detail of life and to shape and fashion that life not according to our own will but according to the will of God. And if you and I take that step and become His blood-covenant friends, then this Book of His becomes the revelation of His will to us; becomes the test and guide of our life. If we are living to do His will then it matters not how much suffering it means; it matters not what our friends may say; it matters not what the opinions of others may be. We are to ask ourselves, "What does the Word of my Lord say about this decision, about this step, about this indulgence in my life? Whatever it says, by God's grace, I am going to do." That is what friendship with Jesus means—an act by which we give up our lives to do His will, a life in which day by day we steadily, persistently, with the guidance of this Book, fashion our lives according to the will of God.

And will you notice as we close, what Christ declares to be the result? The man, the woman, who does this will—what does Christ say about them? You remember His reply, when those in the crowd that stood near to Jesus said to Him: "Master, Thy mother and Thy brethren stand without, desiring to speak to Thee." He stretched forth His hand towards His disciples, and said: "Who is My mother and who are My brethren? Behold My mother and

My brethren: for *whosoever shall do the will of My Father* who is in heaven, the same is *My brother, and sister, and mother.*" He chose the tenderest, the most beautiful relationships on earth, and said, "The man or the woman who has come into this blood-covenant relationship with Me—who has given up his or her life to do the will of My Father as I am doing it here upon earth—that man, that woman, is closer to Me than My own flesh and blood kindred." Ah, how blessed is the relationship He invites you and me, His children, to enter into with Him to-night! How precious, how dear we are to Him as His *friends!* And thus let us remember that the supreme test of love to our Lord is not our *emotional* life, but simply this: "Ye are My friends *if ye do My will.*" It matters not how prosaic our life is; it matters not how matter-of-fact men and women we are; it matters not that we are not having the wonderful emotional experiences other people may have; it matters not that we are not naturally intense or rapturous, but are quiet, even phlegmatic, in our life characteristics and temperament;—if we are daily going about simply doing His will, Jesus Christ says this is the high and supreme test of friendship with Him. Yea, the test of love to Him is to lay down our lives to do His will and then—simply to do it.

The Progress of Work in Two Mission Stations.

A Portion of the Quarterly Report from Rev. J. McCarthy, Superintendent of the C. I. M. work in Yun-nan Province.

PING-I HSIEN.

We are glad that Mr. Fleischmann, who has hitherto been laboring in Yun-nan Fu, has kindly agreed to strengthen the working staff in this station, and has recently taken up residence here in Ping-i. Mr. and Mrs. Hanna have also kindly left their house for a few months, and removed to Kuh-tsing Fu to help temporarily in the work there, so as to allow the Superintendent to visit Yun-nan Fu and Ta-li Fu. As he expects to be in Kuh-tsing Fu on his return, Mr. and Mrs. Hanna will then resume their work in Ping-i Hsien.

The enquirers mentioned in the last letter continue to attend, and are being instructed, and are giving satisfaction. The chapel attendances have not been so large as they were in the earlier part of the year. This was to be expected, as the people were busy with their agricultural operations, which have been a good deal delayed by the lack of rain.

The crowds of women who were attracted by the presence of Mrs. Hanna in the station have also, of course, fallen off during her absence. The numbers that come, under such circumstances, do not necessarily, or generally, imply any real desire after the truth. Indeed the crowding, while an evidence of good will, and a matter for thankfulness from that standpoint, often rather hinders beginners from using their necessarily limited knowledge of the language to the best advantage. It requires a great freedom in the language, and a large vocabulary, as well as much experience, before large crowds of either men or women can be wisely handled, and the truth be brought before them intelligently. When the curiosity has worn off a little, and the fewer numbers come, and the worker is able quietly to deal with them, far better and more permanent work can be done. We are hoping that those who come when Mrs. Hanna returns may be those who will have some real interest in the truth preached, and to whom, later on, she may be made a blessing.

Mr. Fleischmann has visited the markets in the city, and one or two places in the neighborhood, regularly, since his arrival in the city. While the number of books sold has not been large, opportunities for preaching have thus been given, and the people reminded of the services in the chapel.

Photo by] [*Dr. W. T. Clark.*

VIEW OF TA-LI FU ANNUAL THIRD MONTH FAIR.

TA-LI FU.

The work of this station has kept steadily going forward with varying numbers attending the different meetings held, and with the constant visitation of many of the villages round about the city, and the visitation, sometimes, of places some days distant to the north. In addition to outside work, Mr. McLean has generally gone down to Hsia Kuan on each Saturday for meetings on that evening and the following Sunday, returning on the Monday

Photo by] [*Dr. W. T. Clark.*

THE TA-LI FU BI-MONTHLY MARKET.

From a photograph taken from the north wall of the city, looking east toward the lake.

to the city. There has been encouragement there among the young lads that attend, rather than among older people, though at times these also have come in and listened attentively to the Gospel.

The Annual Fair in the Chinese third month (April 19-24) when crowds come from different quarters, including Tibetans, and various other aboriginal tribes, was taken advantage of, as in former years, to reach some of the people with the Gospel. A tent was erected on the grounds, from which books and Scriptures and tracts were sold and distributed. Attentive audiences heard the Gospel, not only there, but in the chapel in the mission house in the city. Many of them also were glad to be helped on dispensary days, as they needed medical treatment. The value of the work was very much enhanced by the presence of Mr. and Mrs. Amundsen and their Bible colporteurs, of the B. and F. Bible Society. As Mr. and Mrs. Amundsen understand and can speak the Tibetan language, as well as the Chinese, their visitors from a distance were delighted to hear their own language, and listened attentively to the truths of the Gospel as these friends preached to them. Numbers of Tibetan Scriptures, as well as Chinese Scriptures, were taken away, and we would do well to continue to pray that the Lord's blessing may be given to the distribution of His Word among many who have no missionary to whom they can look for information. As for results from such work, it is difficult to tabulate them: but we may pray earnestly, and the Lord will see that labor for Him is not in vain.

On the arrival of the writer in Ta-li, on May 23rd, Mr. Embery was liberated to go an itinerating journey for about twenty days. As we are unable, at present, to open the Iong-chang city and plain to the Gospel, it was felt to be imperative that some definite effort should be made, for a few days at least, in behalf of the people on the way to, and in the city of Iong-chang, so that they should have the opportunity of hearing that there is a God of love who desires that not one of them should perish, but that they might believe in His Son Jesus Christ, and be saved from sin, and receive eternal life. So commended to God, our brother Embery left us. The journey has been full of encouragement to him, and large numbers of Scripture portions and other books and tracts have been sold and distributed.

As Mr. Embery looked down from the last hill he had been crossing, and saw the vast Iong-chang plain, twenty miles and more long, and six or seven miles wide—all cultivated, and therefore densely populated—he could not wonder that a great longing for the evangelization of the people there, should have taken possession of some who had known the place for many years. One is quite sure, that however earnestly he may have prayed for the people before, he will now pray for them with an interest that he could not have felt if he had not seen the multitudes. Would that we could transport some of the friends at home, who could be as easily there as our brother Embery (if they only would obey the heavenly vision) to see the fields there, and elsewhere, that are white already to harvest. What regrets there will be, not only on the part of those who, from various reasons, will have lost their souls, but on the part of many who are His, who will lose their crowns, in His day, because they were not prepared to follow Him where He would have led them to victorious service for Him.

As far as we know, the first woman from Ta-li Fu to go to be with Christ, "which is far better," has just passed away. Mrs. Chang first heard the Gospel from the late Mrs. Smith, and later on from the late Mrs. Nicholls. The workers pass away, but their work remains, and so it comes true that "we . . . reap, if we faint not."

The dispensary work goes on regularly, and must be a help and blessing to many. We are waiting and praying for the showers of reviving grace that will bring the spiritual results among those who hear the Gospel as they come to be treated for their various diseases. We thank God that during three months, at least 496 men, and 188 women, visited Dr. Clark for medical help in the city; and that on two visits paid by him to Hsia Kuan during the same period, he had 62 people visit him for medical attention, making a total of 746. The patients are seen twice a week, and it is interesting to know that excluding the city of Ta-li, some 38 different places were represented among the patients. Then it might be mentioned that of the 746 visits, 154 were repeat-visits.

Surely we have material in all these facts for very much fervent prayer.

4
5
8

Some of China's Aborigines.[*]

(See opposite page.)

No. 1.—A group of men and boys of the Hua Miao tribe on their way to hunt wild boar with bows and arrows.

No. 2.—Three Miao women threshing wheat with flails at the door of their hut.

No. 3.—A Hua Miao woman who visited the missionaries at An-shuen.

Nos. 4 and 5.—Two Miao women of Ten-ten, a hamlet visited by the missionaries. The woman in No. 4 is carrying a sleeping baby on her back. The one in No. 5 is on her way to the mountain spring for water which she carries in the bucket on her back.

No. 6.—Three young women who paid a visit to the missionaries at An-shuen.

Nos. 7 and 8.—Groups of Miao from photographs taken at the annual dances of the Miao living near An-shuen. These dances occur every year at the same place and date, and all the babies born within the past year must be taken to these dances. The fathers dance with the babies, dressed in gay colored clothes and quilts, bound on their backs. It is a superstitious custom and, if omitted, they suppose disaster would follow. Women attend the dances and show off their best clothes and beautiful embroideries, but only men and boys dance. The men have bag-pipes in their hands, which they play as they dance, each man dancing to the music of his own instrument.

---

[*] Large numbers of these people come long distances to hear the Gospel. A few have confessed their faith in Christ by baptism, and there are many promising enquirers. The photographs are by Miss I. Ross, of An-shuen, Kuei-chau province.

"My Word Shall Not Return Void."

Extract from a letter from Rev. E. Pearse, Ku-ling, Kiang-si.

ONE thought which has impressed me very much of late, in connection with our own work in China, is that we may now expect to begin to reap from the sowing of past years. There are thousands of the people all over China in districts where the Gospel has been preached for many years, who have some intellectual knowledge of the Truth, and where it only needs the touch of the Holy Spirit to convert that intellectual germ into a living seed, producing fruit for God. Several instances of this, where the germ of Truth has lain dormant for years and has suddenly sprung into life, have recently come to my knowledge.

In one case some women were talking together, and one, who had heard the Gospel years before, said to the rest, "Life is full of trouble and disappointment. I am going to worship the Christians' God." "If you mean that," said another woman who was present, "I am going into the city to-morrow, and will find out all I can from the missionaries, that you may know how to do so." And she came and listened patiently for an hour while the missionary explained to her how to worship God.

Another case was a woman who had a year ago dislocated her hip-joint, and had suffered terribly in consequence. After several months of suffering, she remembered that she had heard eight years before about God's power to save and help those in difficulty and need. So she begged a woman who had been in missionary employ, but who was not a Christian, to teach her how to pray. After asking God one night to show her what to do, she awoke a young girl who was sleeping with her, and told her to pull her leg, and the dislocation was thus reduced. As soon as she could travel, she got her son to wheel her on a barrow to the city, and came to the "Jesus Hall" to learn more of the Gospel. She listened eagerly, was much in earnest, and knelt in prayer with the missionary whom she had come to see, and she says that when she is able to walk so far, she will come there to worship God every Sunday.

A third case was a vegetarian woman, who had heard the Gospel thirteen years ago, but, having recently taken a vegetarian vow, she determined to give that a fair trial, so she did not enquire more fully about the Gospel, though much impressed by what she had heard. Now she finds that her vow does not benefit her, and she got a Christian woman to bring her to our hall and introduce her to the missionary. She, too, was thoroughly in earnest, was anxious to pray to God, and there and then joined the others in a specially prepared meal, thus breaking her vow of thirteen years' standing. This happened two or three months ago, and she has been coming regularly to the chapel ever since.

Yet another case was a young girl, who had been taught in our hall at Ih-yang, having lived for some time with the missionaries there; but though she knew the Gospel well, her heart seemed quite untouched, and she was a source of much anxiety and trial to all the workers. One night God spoke to her about her sins, so that she could not sleep, and after hours of prayer and anxiety, she entered fully into peace, through remembering the words, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." God applied the Truth to her heart, and she came down-stairs next morning full of joy, to tell the ladies that God had forgiven her all her sins in the night. Her testimony was very clear. She begged the ladies to forgive her all her naughtiness and misbehavior, and has shown a very different spirit ever since.

Do not these instances show us that we need to pray much for the Chinese who have heard the Gospel, but who are not yet brought under the power of the Truth, that the Spirit of God may bring it to their remembrance and lead them to Himself?

How Idolatry Goes to Seed.

By Mr. H. S. Ferguson.

A FEW days ago my teacher, a Mohammedan, informed me that on the fourth of the third month, *i.e.* yesterday, a great assembly, or procession, would be held in honor of a certain goddess whose temple stands in a country place about three miles from here. He suggested that this would be a unique opportunity for bookselling and preaching. As I had not before heard the fame of this goddess, or rather female mud idol, or of her shrine, I enquired concerning their history.

I am told that on a mountain near the city of Sheo-chau, in this province, is a temple dedicated to an idol known as the "Great Divine Woman" (Ta Shen Nai-nai). Every spring great processions, or fairs, are held in her honor, and are attended by tens of thousands of people, and tons of incense and paper are burned.

About sixteen years ago a man from this neighborhood, whose surname was Uang, a noted gambler and buyer and seller of children, attended one of these processions. While there, according to his own story, he slept and had a dream. In his dream the "Great Divine Woman" came to him and said, "Your surname is Uang and so is mine. I want to go to my maternal home and you must take me." "But," he answered, "I am but a man, and you are a divine being. How can I take you?" "That is very easy," she replied. "Near you is a stone. That is I. Take it, put it in your cash bag and carry it with you." On waking he had no difficulty in finding a stone quite near him (in a region abounding in stones). He accordingly put it in his cash bag and went his way. Eventually, under some mysterious guidance, he came to a spot where suddenly he became aware that the stone was heavy. Try as he might he could not prevent it gravitating to the earth, and when on the earth it resisted any effort to lift it. This then must be the maternal home of the goddess whose surname was Uang. This conjecture was confirmed by the fact that one of the elders of the neighboring village also bore the surname, Uang. (This is one of the most common surnames in China, and is probably borne by more than a million people.) Here, therefore, the stone was deposited. The man told his story, and it met with ready acceptance. Very soon people set about building a small temple or shrine on the spot, which became famous as the story circulated, and after a few years was replaced by a larger one with a full complement of painted and decorated mud idols.

THREE OF CHINA'S GODS.

I may state here that there were some discrepancies in the replies to my questions on this subject. Some say that this is not the "Great Divine Woman" herself, but one of her younger sisters. Moreover, whoever she is, there is some doubt as to her whereabouts. Is she here, or is she in the original temple at Sheo-chau? These questions, however, do not much disturb the worshippers, for she is worshipped at both places by tens of thousands of people each year.

Of course this unique opportunity was not let pass. On the day mentioned I set out, accompanied by two native helpers, and arriving at the grounds we found what appeared to be a great fair in progress. There were crowds of vendors of many kinds of wares—baskets, mats, bamboos, hoes, rakes, shovels, and general merchandise. Most of the vendors were in the open, but some were in temporary buildings or mat tents. The number of people on the grounds at one time would be fully ten thousand. At first the din of firecrackers was the only sign of worship observable, but soon we observed an almost continuous procession, with occasional flags, wending its way through the mercantile crowds toward the temple. The temple consisted of two buildings, one behind the other, with a small court between. In front of the first building was a large pile of ashes and burning incense, into which the worshippers, as they came up, threw handfuls of incense, paper, and fire-crackers. (The burning of the paper is supposed to provide the divinity with spending money.) After this they would kneel and knock their heads on the ground toward the temple. This seemed to conclude the worship of most, but some, many of them children, went into the temple building, gazed with awe at the fantastic mud idols, usually kneeling and knocking their heads before leaving.

I entered into conversation with one of the worshippers and found him quite argumentative. He defended the genuineness of this divinity by the fact that all the people for miles around, even from large and important places, came to worship her. "Whom all Asia and the world worshippeth." He even claimed that the likeness of the goddess had come down from heaven.

This shows how idolatrous practices go to seed, and the seeds, transported from one locality to another, take root and grow.

In front of the first building, between it and the incense fire, I observed a reed awning on which were a number of pairs of ladies' small shoes. Men were leaping up and beating the awning on the underside, making the shoes dance about, move toward the lower edge, and drop off. Then they were snatched and appropriated. A man stood under the awning haranguing as this went on. I afterwards enquired the meaning of this performance and ascertained that it is the custom for those who have received favors from the goddess, *e.g.*, have been sick and got well, to present her with a pair of shoes, which are deposited on this awning. It is further the custom for those who can to appropriate these. The man haranguing was making a continuous and formal protest against this sacriligious proceeding.

A HOUSE FOR WATCHING THE CROPS.
In the picture the corn has been reaped and a man is hoeing the ground preparatory to sowing fresh seed, as the ground in China is never allowed to rest.

We set up a portable table we had brought with us, and spread books upon it; also bought a bamboo, set it in the ground, and hung pictured scrolls and tracts upon it. Two of us stood here throughout the day, talking with those who would converse, preaching to those who would stand and listen, and offering Gospels and tracts for sale, while the other wended his way among the crowds doing similar work. Sales were not brisk, neither did we find eager listeners. All were occupied with their mercantile pursuits, or their idolatry, or else with gazing at the bustle and movement. Altogether, only about 100 tracts and Scripture portions were distributed during the day, and we are not aware of any response to our conversation and preaching; but we may leave the results with Him.

At one time, as I stood in the neighborhood of the incense fire, a well-dressed woman came running through the crowd, evidently mistaking me for a Roman Catholic priest, went down on hands and knees, knocked her head on the ground, and rising to a kneeling posture bought a Gospel and a tract, and remained kneeling until I moved away, apparently not understanding my protest against such voluntary humility.

What tremendous believers these unbelievers are! All this worship, expense, trouble, fear, ceremony, etc., rests upon the uncorroborated testimony of a single unreliable man, whom any one would have been slow to trust in a matter of business dealing, and who told people that he had dreamed.

Tidings from Bhamo.

From a Letter from Mr. Thos. Selkirk.

THE weather has been rather trying here lately and there has been a good deal of fever. The rain hinders the meetings somewhat and we do not have large attendances. We shall be glad when the rainy season is over and healthier conditions prevail.

Last Sunday we had communion in our little Chinese church and it was a time of refreshing to us. We have only three native members at present, but we hope to receive some others before long. Mrs. Li, the wife of our helper, we are satisfied truly trusts in the Lord, and one or two others are being instructed. We usually have a fair attendance at the meeting when I go on the street beforehand to invite the people.

There is a Chinaman named Liu, who has been attending the meetings very regularly lately, whose mind seems to have become deranged. He imagines somebody wants to catch him. He has work on the China street, and he asked me the other day if he might stay in our yard to escape his enemies. There is no one in the place has evil intentions towards him, as he is a most peaceable man. I hope he may get clear of this delusion, and that soon he may be found at the feet of Jesus in his right mind. There was a man named Li came about us some months ago, who took great interest in the message. He also became mentally deranged. It seems as if Satan is troubling the minds of these men to keep them away from Christ. Pray that they may be delivered from his power.

We have with us now a little Chinese boy in whom we are much interested. His mother, who lives in a village a short distance from Bhamo, has been deserted by her husband, and she has a family of several children. The boy we have is a bright lad, eleven years of age. He attended school for a few weeks in China before he came here, and his mother is very anxious for him to be educated. So we decided to take him in and allow him to attend the Mission school next door to our compound. He is a very willing lad, and I think will get on. It will not cost us much to keep him, he will be useful to us out of school hours, and we may be able to win him for the Lord.

We are having some encouragement in the English meetings, four meetings weekly being conducted for the English population.

Tidings from the Provinces.

Kan-suh.

Mr. G. W. Hunter, of Lan-chau, has started on a journey to the new province of Sin-kiang, in the north-west. He has written from Lan-chau, saying that he purposes staying in each large centre *en route* sufficiently long for the people to understand the object of his visit, and he hopes to preach the Gospel to all who are willing to listen. It is cause for thanksgiving to God that in this remote region many of those who have never heard the message of salvation will now have the opportunity of listening to it.

From far-away Si-ning, where lonely laborers have, amid many discouragements, toiled for years without much visible result, Mr. Andrew, the superintendent of the province, while on a recent visit to that station, wrote: "The work is more encouraging than it was when we were here in 1903. The people come about freely, and the Lord's Day meetings are well attended. The band of enquirers—eight men and ten women—give promise, and the little church of three members will soon be enlarged in number."

From a village in the Tsin-chau District, Mr. J. B. Martin writes: "I left home last Saturday, walked thirteen miles to Mr. Jao's home, and after spending the night there, started early Sunday morning, accompanied by Mr. Jao's son, for this village. There is indeed a work of God going on here. There are seven or eight enquirers, and a number of people who are interested in the Gospel. I would like to ask for continual prayer for this valley which has been worked for many years."

Shan-si.

Mr. Lutley informs us that in May a helpful conference was held in Hong-tong. About five hundred Christians and enquirers were present, and a large number of outsiders came, desiring to gain admission. The provincial conference was held at Ping-yang shortly afterward, when a spirit of love and harmony characterized the gathering, and it is hoped that much blessing will result to the whole church in the province.

Mrs. Dreyer writes that the boys in the school at Lu-an, who have confessed Christ, give cause for much joy. One of these, whose mother is opposed to his being under Christian influence, has been denying himself food in order to buy a Bible and hymn-book.

Kiang-su.

Miss M. A. Reid writes of a visit which she paid in May to the home of a Christian in the most unfruitful part of the An-tong district, in Kiang-su. This woman is a widow, and isolated as she is, allegiance to Christ costs much, and her need of prayer is great.

Miss E. Trudinger recently spent a few days at Kao-lin, a market town ten miles from An-tong, and as no foreign lady had previously been there, crowds of curious spectators gathered around her. A considerable number of Scripture portions and tracts were sold, and excellent opportunities were furnished for making the Gospel known.

Si-chuen.

Mr. W. H. Hockman, who is now in charge of the work at Kuan-hsien, during a recent visit to the out-stations, discovered elements of danger in the work, and he would value prayer that he may be guided and helped in dealing with them. He writes: "This is a very populous district with a great number of market towns and innumerable villages; and only a fringe has been touched."

Mr. J. H. Edgar, who is for a time taking charge of the work at several of the Chen-tu out-stations, has been endeavoring, by giving systematic instruction in the Scriptures, to increase the knowledge and deepen the spirituality of the converts. During a recent stay at Mei-chau, one of these out-stations, he visited five villages. Of three of these he writes: "In one the sales were good and the people friendly; in the second the sales were bad and rumors were rife; in the third the sales were poor and the people indifferent." In Pen-shan, the work is more encouraging than at Mei-chau, and several enquirers have been enrolled. Mr. Edgar expects that baptisms will take place soon.

Kuei-chau.

From Tsen-i-fu Mrs. Windsor writes of the many openings which God is giving her and Miss Boulter for work amongst the women. "Mr. Windsor," she writes, "is kept busy. He has good audiences of those who listen well, but the hearts of the people are hard to reach."

Mr. J. R. Adam sends us the cheering news that, in his out-station, Ko-pu, Kuei-chau, seventeen men and women were baptized on the 7th of May. One thousand Miao witnessed the baptisms. Mr. Adam writes: "It was a glorious scene. Praise God! 'From every tribe' is being fulfilled." A large chapel is being built at this place, towards the cost of which the Miao have contributed 300 strings of cash and much free labor, providing their own food all the time. This tribe does not grow opium. It is opium-growing, Mr. Adam tells us, that is the great hindrance to baptisms in the other tribes.

Kiang-si.

Mr. Meikle writes from Sin-feng: "The people here are very indifferent with regard to eternal things. So many only seek after their own selfish ends, and on finding they cannot gain any earthly benefit, soon cease coming to our meetings. We are finding it just as hard as in former years to reach the hearts of the people. Their ears truly are dull, and their hearts cannot perceive the things of God. One longs and prays to see a real awakening of these dead souls to the blessedness of God's free salvation through Jesus Christ our Lord.

"I had a very good time visiting several market towns before Chinese New Year. Some of them I visited a number of times. My wife went with me to one place, where we spent five days in the home of an enquirer, and in the home of the one Christian family we have there. We had a fairly good sale of booklets and tracts. The people were as friendly as one could wish at that place. We had a good hearing, and we hope bye-and-bye to see a large work in this Siao-ho district. The need here, truly, is good native helpers. In the Ku-pie district, twenty miles from this place, there are a dozen men who keep coming about us. Some are beginning to show signs of interest. In one place south-west of us, about fourteen miles distant, we have two Christians and three enquirers; in another place twenty-six miles south, there are several enquirers; whilst at a place fourteen miles west of us great interest is being shown, as also at a small place eight miles from Sin-feng."

Mr. Orr Ewing recently returned from a three months' journey to the stations under his superintendence in the province of Kiang-si, during which he walked 700 English miles. He was greatly cheered by what he saw of the progress of the work. In several of the districts through which he passed, the present prospect is bright, and there is much cause for hopefulness with regard to the future.

Mr. Blasner, who has been visiting the markets around Chan-shu preaching the Gospel to the people, tells us that much suspicion with regard to the books offered for sale was manifested. In Chang-shu itself, the women come to see Mrs. Blasner in large numbers, and the progress of many of the converts is giving cause for joy.

Mr. William Taylor writes that the students presenting themselves for "Fu" examinations at Ki-an this year have been friendly and respectful, so different from past years. In announcing the baptism of ten converts at Ki-an, on 12th June, Mr. Taylor says that these make "just one hundred baptized here and in Iong-sin since May, 1900. Of this number, six have died, and seven or eight are under discipline, whilst eighty-six or eighty-seven are still in the fellowship of the church."

Mr. Horne, accompanied by Mr. Tyler, recently concluded a journey of 300 miles in the Kan-chau district. Everywhere they had splendid openings for preaching the Gospel, and they feel that the willingness of the people to listen to their message emphasizes the need of men to cope with the great opportunities. After their return to Kan-chau, fourteen converts were baptized in the city. Mrs. Horne writes: "The work about us is in a most gratifying manner

They have sent this amount as "a thank-offering to God for sending Mr. Hudson Taylor to China." At this station a memorial service was held, when the chapel was draped with white cloth outside and inside, whilst white scrolls were substituted for the ordinary red ones inside the building and blue ones outside.

Gan-hwuy.

Mr. Westwood reports that at Gan-king, during the month of June, over 900 people passed through his guest-hall and chapel.

Mr. Ferguson writes from Tai-ho: "The work here goes on quietly and steadily. I am devoting the forenoons of each day to street-chapel work, the afternoons to study, and we hold an evangelistic meeting every evening of the week except Saturday. This latter is the most important feature of our work at present. These evening meetings are frequently well attended, and at times they are followed by an interesting enquiry meeting. But there is not a widespread spirit of enquiry among the people, but rather a spirit of self-satisfied indifference. We are having more encouragement in the country and village work than in the city."

Cheh-kiang.

Mrs. Gracie, writing from Iong-kang
The work is going on
tion. Many new faces
d quite a number of
en helped through our
now constant attend-
ent meetings. Every
ing this hot weather,
tors coming in. We
e quiet we are having
g the school holiday.
ng man as teacher of
s influence is all for
uring his holiday, we
ing many of the chil-
me and having classes
hem about Jesus. He
he villages, preaching
ys are very full days
class of thirty child-
g, while the prayer
ers' classes are going
eet for the morning
fternoon I have the
hile either the evange-
onducts a class for the
le women. Our Bible-
help in receiving and
ests."

---

saintly woman, and the relation between mother and son seems to have been ideal in every way. "Fo myself," wrote Mr. Taylor on one occasion, "and fo the work that I have been permitted to do for God, owe an unspeakable debt of gratitude to my belove and honored parents."

It looked at one time as if the hopes of his godly parents might never be realized. There came th struggle against constitutional weakness and extrem delicacy of health which lasted many years. Ther came a period of doubt with regard to the verities o the Christian faith, induced by contact with person holding infidel views. The Lord gave him the victory over both weaknesses, and the lad grew strong in body and soul. The story of his conversion in his sixteent year, and of his consecration a few months later on, is deeply interesting. Not long after this came the impression, an impression wrought into his very soul, "that it was in China the Lord wanted him." When he told one of the ministers of his native town that it was his intention to spend his life in missionary service in China, he was asked how he proposed to go there. The answer was that he did not at all know, but that it seemed to him that he would probably have to do what the twelve and the seventy had done in Judea—go without purse or scrip, relying on Him wh

Toronto, November, 1905.

Recent Baptisms.

Shen-si—	
Hsing-ping	7
Si-an Fu	10
San-kia-chang	2
Kien-chau	11
Tong-chau	5
Han-cheng	7
Shan-si—	
Pu-chau Fu	10
I-shi and out-station	15
Hong-tong and out-stations	96
Ping-yang Fu	9
Yu-u	11
Ta-tong	1
Ho-nan—	
Chen-chau and out-station	5
Iong-ning	7
Kai-feng Fu	8
Sin-an	11
Tai-kang	7
Ho-nan Fu	2
Kiang-su—	
An-tong	18
Si-chuen—	
Nan-pu	5
Chen-tu out-stations	9
Lu-chau and out-stations	14
Sin-tien-tsi	4
Sui-fu and out-stations	19
Ku-hsien and out-stations	36
Uan-hsien out-station	1
Kuei-chau—	
An-shuen and out-station	27
Kuei-iang	1
Tuh-shan	2
Yun-nan—	
Kuh-tsing	2
Hu-peh—	
Lao-ho-keo	12
Kiang-si—	
Iong-sin	10
Ki-an Fu out-stations	14
Lin-kiang	10
Nan-feng	2
Kien-chang	1
Kan-chau	14
Nan-chang	5
Kiu-kiang	2
Gan-hwuy—	
Huei-chau	1
Cheng-iang-kuan	3
Gan-king	6
Cheh-kiang—	
Tai-chau out-stations	17
Tien-tai out-stations	22
Ping-iang and out-stations	57
Uen-chau and out-stations	18
Chang-shan and out-stations	21
Shao-hsing out-stations	52
Chu-chau	5
Hu-nan—	
Chang-sha	8
Pao-king Fu	1
	643
Previously reported	235
	878

Editorial Notes.

May we again call attention to the fact that it will be helpful to us if donors will make their checks, drafts, post-office orders, and express orders payable, not to the Secretary of the Mission, but to the China Inland Mission. In the former case, in the absence from the office of the individual to whom the remittance is made payable, a delay in obtaining the use of the remittance necessarily occurs, while in the latter case the remittance may be at once deposited and realized upon. Donors will greatly favor us by complying with this request.

There have arrived at San Francisco and at Fort Plain, New York, our friends and missionaries, Dr. and Mrs. Frank A. Keller. Dr. Keller went out to China in 1897, and Mrs. Keller (*née* Tilley) in 1898. They are now at home upon their first furlough. Dr. and Mrs. Keller have labored in recent years in the well-known city of Chang-sha, the capital of Hunan, and their work there has proved to be of a very interesting character. We hope that not a few persons in Canada and the States may have the opportunity of hearing, while our friends are with us, their testimony concerning their work in China, for we are sure that it will be to their edification and encouragement.

Since our last issue we have had the privilege of welcoming back to the Toronto Home our dear friend, Mr. J. F. Broumton. It will be remembered that our brother returned to China last January in the hope of being able to permanently resume his service in the Treasurer's office at Shanghai; but he found that he could no longer reside in that city, on account of his physical condition, and so at last, with deep reluctance, he left Shanghai for Toronto. The change has already proved beneficial to him, and we hope that this will continue to be so much the case that he will be able to remain with us and to serve with us. At present Mr. Broumton is undertaking the keeping of the various financial accounts at Toronto, which, from his long experience in China, he so perfectly understands. Thus what has been the loss of the Mission at Shanghai is likely to prove to be the gain of the Mission at Toronto. Will not the friends at home and abroad, who know Mr. Broumton, remember him before the Lord, asking that he may be much strengthened and ever greatly blessed.

A late letter from Mrs. Stott gives us the information that she has been, since she returned to England, very much occupied with meetings, and that she is now preparing to go farther afield, on her way to China. As to this last, she writes that she expects to leave London toward the close of this month, going first to Cannes to visit friends, and later to Genoa to join there the S.S. "Prinz Eitel Friedrich." This should bring our friend to Shanghai about the middle of December next. Will not praying friends continue to remember Mrs. Stott, asking that she may be shown great mercy in her journey to the Far East and in her renewed service in China.

We have had it in mind for some time to move our Philadelphia office from the Witherspoon Building to the new Mission Home in Germantown, and we have recently decided to do this. While there have been some advantages in having an office in the heart of the city, the disadvantages have been in excess of these. In the new arrangement, we shall have this important advantage, that of concentration, which will mean that the various workers will be more in contact with one another and that a greater opportunity of united prayer will be obtained. These features have characterized the Toronto work from the first, and we are thankful that they may now characterize the Philadelphia work. The Lord has blessedly answered prayer in behalf of Mr. and Mrs. Neale, in giving them a most suitable house near the Mission Home, and, with the general office in the Home, unification will be made easily possible. Will friends please note the above, and hence will they kindly address, hereafter, all communications intended for Mr. Frost, Mr. Neale, or the Mission, to Germantown, Philadelphia.

It is seldom that we refer, in these pages, to our financial needs. This is designedly the case, for we deeply believe that God will supply our need, if we seek first His kingdom and His righteousness, and that, for this reason, it is unnecessary to make public appeals for funds. We trust, however, that our silence upon the subject of finances will never be understood to mean that we are indifferent to the interest of our friends in this practical aspect of our service, especially as related to prayer in our behalf. For prayer for funds we do appeal, since the work of the Mission is alone maintained by means of prayer. We are constrained to ask, therefore, that daily prayer be offered for us in respect to funds, and that this may be most definite. To aid in this last, may we venture to state that the need of the Mission at large, in its present development, is for nearly one thousand dollars daily. This may seem to some a large amount of money to seek for by no other means than that of prayer. But let us remember that God has been answering prayer for this amount for many days past, and, besides, that His promises for the supply of funds contain no conditions as to these being only for smaller amounts. We would request, therefore, that much believing prayer may be offered for us, as related to funds, so that there may be no lack of money at any time for the work of the Mission, and so that thus, as otherwise, God may be able to fulfil through us all He designs to accomplish.

s, to increase the
the spirituality of
a recent stay at
se out-stations, he
Of three of these
he sales were good
y; in the second
rumors were rife;
were poor and the
In Pen-shan, the
ging than at Mei-
quirers have been
expects that bap-
pon.

hau.

rs. Windsor writes
gs which God is
Boulter for work
"Mr. Windsor,"
usy. He has good
10 listen well, but
ople are hard to

ds us the cheering
ut-station, Ko-pu,
men and women
7th of May. One

the one Christian family we have there. We had a fairly good sale of booklets and tracts. The people were as friendly as one could wish at that place. We had a good hearing, and we hope bye-and-bye to see a large work in this Siao-ho district. The need here, truly, is good native helpers. In the Ku-pie district, twenty miles from this place, there are a dozen men who keep coming about us. Some are beginning to show signs of interest. In one place south-west of us, about fourteen miles distant, we have two Christians and three enquirers; in another place twenty-six miles south, there are several enquirers; whilst at a place fourteen miles west of us great interest is being shown, as also at a small place eight miles from Sin-feng."

MR. ORR EWING recently returned from a three months' journey to the stations under his superintendence in the province of Kiang-si, during which he walked 700 English miles. He was greatly cheered by what he saw of the progress of the work. In several of the districts through which he passed, the present prospect is bright, and there is

CHINA'S MILLIONS

In Memoriam: Rev. J. Hudson Taylor, M.R.C.S., F.R.G.S.

By Rev. Griffith John, D.D.

ON the 3rd of June, 1905, there passed away at Chang-sha, the capital of Hu-nan, one of the greatest missionaries of modern times. Should a missionary hall of fame be founded, a statue of Hudson Taylor, the founder of the China Inland Mission, would be voted a foremost place in the same. His name was widely known and greatly honored, and his death will be deeply regretted by multitudes of people in many lands. In his death China has lost one of her best friends and greatest benefactors. He loved the Chinese with Christ-like love, and spent himself on their behalf with Christ-like devotion. He lived for China and he died for China. The burden of China's salvation was laid upon his heart, and nobly did he bear it. From first to last his one grand aim was to bring this great people to Christ.

Hudson Taylor was born at Barnsley, Yorkshire, on May 21st, 1832. His father was an earnest and successful evangelist at home, and deeeply interested in the progress of Christ's kingdom in other lands. He seems to have been much impressed with the spiritual destitution of the Chinese empire, and was led to pray that if God should give him a son he might be called to devote his life to the evangelization of China's millions. His mother must have been a very saintly woman, and the relation between mother and son seems to have been ideal in every way. "For myself," wrote Mr. Taylor on one occasion, "and for the work that I have been permitted to do for God, I owe an unspeakable debt of gratitude to my beloved and honored parents."

It looked at one time as if the hopes of his godly parents might never be realized. There came the struggle against constitutional weakness and extreme delicacy of health which lasted many years. Then came a period of doubt with regard to the verities of the Christian faith, induced by contact with persons holding infidel views. The Lord gave him the victory over both weaknesses, and the lad grew strong in body and soul. The story of his conversion in his sixteenth year, and of his consecration a few months later on, is deeply interesting. Not long after this came the impression, an impression wrought into his very soul, "that it was in China the Lord wanted him." When he told one of the ministers of his native town that it was his intention to spend his life in missionary service in China, he was asked how he proposed to go there. The answer was that he did not at all know, but that it seemed to him that he would probably have to do what the twelve and the seventy had done in Judea—go without purse or scrip, relying on Him who had called him to supply all his need. Placing his hand on the shoulder of the lad, the minister replied, "Ah, my boy, as you grow older you will get wiser than that. Such an idea would do very well in the days when Christ Himself was on earth, but not now." "I have grown older since then," wrote Mr. Taylor many years after, "but not wiser."

The question of work and sphere having been definitely settled, the next matter to be attended to was that of preparation. A copy of Dr. Medhurst's "China" fell into his hands, in which the value of medical missions is strongly emphasized, and this was the means of turning his thoughts to the study of medicine. He first went to Hull for medical and surgical training, and then went to London for further training in the same line of things. During these five years of preparation, Mr. Taylor devoted much time to evangelistic and philanthropic work. In some respects they were years of severe discipline. He tells us that he felt that his "spiritual muscles required strengthening for such an undertaking." They were certainly years of testing, for he had many difficulties and hardships to contend with. But he never faltered ; and at the close of the period of probation as well as preparation we find the lad of sixteen developed into a man of twenty-one, strong in faith, matured in character, and full of burning desire to enter on the work to which he had consecrated his life. He was invited by the Chinese Evangelization Society to become their first representative on the field ; he sailed for China by way of the Cape, leaving England on September 19th, 1853, and arriving in Shanghai on 1st of March, 1854. The missionaries of the London Mission seem to have given the young recruit a very cordial welcome. Dr. Lockhart invited Mr. Taylor to come and live with him for six months, Dr. Medhurst procured him his first teacher, and all the missionaries of the Mission gave him considerable help with the language. His first missionary journey was made in company with Dr. Edkins, and it was at the suggestion of Dr. Medhurst he was led to adopt the native dress, being better adapted in those early days for travel and residence inland. It is pleasant to recall these early points of contact between Mr. Taylor, the founder of the China Inland Mission, and the successors of Dr. Morrison, founder of the first Protestant mission in China. There is another point of contact which meant much to Mr. Taylor himself and to the Mission of which he was founder. In the summer of 1858 Mr. Taylor was married to Miss Dyer, daughter of the Rev. Samuel Dyer, the well-known and devoted missionary of the London Mission in the Straits. There never was a happier marriage, or a more perfect union of two souls. Mrs. Taylor was God's gift to the Mission as well as to her husband. She was a woman of rare natural and spiritual gifts and graces, and all were unreservedly laid on the altar for the benefit of China.

During those early days in Kiang-su, Mr. Taylor came under the influence of Rev. William C. Burns. Mr. Burns' prayerfulness, his love for the Word of God, and his holy life made a profound impression on the mind of the younger man. Mr. Burns took a deep interest in Mr. Taylor and spoke of him as an "excellent young missionary," whose fellowship he greatly valued; and Mr. Taylor became strongly attached to Mr. Burns, and looked up to him as a spiritual father. "I had never had such a spiritual father as Mr. Burns; I had never known such holy, happy fellowship; and I said to myself that it could not be God's will that we should separate." So wrote Mr. Taylor years after the final separation took place. But the influence was not wholly on one side. They travelled much together, each in his own little boat, and Mr. Burns himself tells us that it was Mr. Taylor's example that led him to adopt the native costume. The China Inland Mission owes much to the kind providence which brought these two kindred souls together at this particular date.

Captain Bowers, a good Christian man, was used of God in bringing the needs of Swatow before Mr. Burns and Mr. Taylor. He offered them free passages on board the *Geelong*, which they thankfully accepted. After about four months' residence in Swatow, Mr. Taylor left for Shanghai, intending to return in the course of a few weeks. Various events, over which Mr. Taylor had no control, prevented his return to Swatow, and ultimately led to his settling in Ning-po. Here he threw himself into the work with characteristic earnestness, both as an evangelist and a physician. It was here also that he severed his connection with the Evangelization Society. But though no longer officially connected with that Society, there was no breach of friendly feeling on either side. As long as the Society continued to exist, he kept up regular correspondence with his former supporters, and did all in his power to help on the work on the ground. The separation, which occurred in 1856, placed Mr. Taylor in the position of an independent worker, without a salary, or fixed income of any kind, and dependent upon God alone for supplies. Mr. Taylor speaks of the step as not a little trying to faith. But he took it in faith, and he never regretted the decision. "And how blessedly," writes Mr. Taylor, in his interesting 'Retrospect,' "He did lead me on and provide for me, I can never, never tell."

At the close of seven years of missionary service Mr. Taylor's health gave way, and it became necessary for him to return to England for a time. This was to both Mr. and Mrs. Taylor a great trial, for they were deeply interested in the successful and growing work around them, and the work never needed their presence so much as it did then. But God's ways are not our ways, neither are His thoughts our thoughts. His thoughts however, are never wrong, and His ways are always right. It was this illness that brought Mr. Taylor to England in the autumn of 1860, and it was his stay in England during the subsequent five years that led to the formation of the China Inland Mission. Before leaving China he was led to pray earnestly for four or five devoted young men who, not wishing for more than their actual support, would be willing to come out and labor with him. But he was thinking of the needs of the work at Ning-po and the surrounding country solely, when thus pleading with God. The thought of establishing a mission, which should have for its aim the evangelization of inland China, had not as yet entered his mind. As yet his ideas were strictly parochial. Of that grand Imperial vision which was waiting him, and which so filled his soul later on, he does not seem to have caught even a glimpse at this time. On the wall of his little study in Beaumont Street, London, was hung up a large map of the Chinese empire. It was while gazing on that map with the Bible in his hands, that the vision came to Hudson Taylor. He was urged by a friend to prepare a series of papers on China for the *Baptist Missionary Magazine*, which were afterwards published under the title of "China's Spiritual Need and Claims." The preparation of these papers clothed the vision with a significance and a power which appealed to his own mind with an overwhelming force. He became convinced that "for the evangelization of Inland China a new and special agency was needed." The next question was: Who will undertake this task? Mr. Taylor was deeply conscious of his own weakness and unworthiness, and did all in his power to move the existing Societies. But none seemed prepared for so great a movement. Then came the question to himself personally: Will *you* not take up this burden yourself and carry it for *My* sake, and for the sake of *China's perishing millions?* The story given by Mr. Taylor of the struggle which followed is of thrilling interest. He did not find it easy to say "Here am I, send me." But eventually God gave him the needful strength; and at Brighton, on the 25th of June, 1865, he offered himself to God for this service, and prayed for twenty-four fellow-laborers—two for each of the eleven unoccupied provinces and two for Mongolia. On the margin of his Bible he wrote these words: "Prayed for twenty-four willing, skilful laborers, at Brighton, June 25, 1865." How simple! Yet how momentous!

I will not dwell on the practical measures adopted in connection with the establishment of the Mission after this act of self-surrender on the part of its founder. Neither will I dwell on the ever-memorable voyage of the good ship *Lammermuir*, which left the London docks on May 26, 1866, and cast anchor off Shanghai on September 30 of the same year. Neither will I dwell on the early trials and sufferings which the Mission had to encounter in its early efforts to take possession of Inland China. Suffice it to say that the blessing of God has been resting conspicuously on the Mission from the beginning, and that during these forty years it has been growing steadily in influence and power. The little band of 13 missionaries, who left England for China with Mr. Taylor, has grown into a host of 828. Fifty-eight of its missionaries were killed during the Boxer trouble, but it has now five more missionaries than it had before that crisis. The "eleven inland provinces" have been occupied, and there are to-day, in connection with the work of the Mission, 200 central stations and 450 out-stations. Since its foundation there has been a total of nearly 20,000 baptisms. It may have had hard times; but it has never been in debt. It is contrary to the principles of the Mission to appeal for money, and yet millions of dollars have been contributed to support its work. There was a time when the Mission was ridiculed as the offspring of ignorance and religious frenzy; it is now universally respected as a grand civilizing as well as an evangelizing agency. It was predicted that the retirement of its founder from active control would be the death of the Mission; but the Mission has never shown greater stability, vitality and force than it has done during the past few years, thus proving beyond all controversy, that it is founded not on the influence of man but on the power of God. All the missions in China are deeply indebted to the Inland Mission, for it has been a foremost agency in unlocking China on the one hand, and in calling attention to the spiritual need of China on the other. The interest felt in China and in all the China Missions, in all parts of the Christian world, is to be ascribed largely to this one great organization.

A word in conclusion touching the founder of the Mission. When I arrived in Shanghai in 1855, Mr. Taylor had been there over a year. We did not see much of each other in those early days. It was in the early seventies that I became really acquainted with the man and learnt to love him. He never visited Hankow without calling on Mrs. John and myself, and many an hour did we spend together in closest fellowship. A friendship was formed in those days which has been growing in depth and intensity ever since. It was impossible to come into close contact with Mr. Taylor without feeling that he was not an ordinary man and that as a Christian he towered far above most men. The things in him that impressed me most were these: He was a man of boundless faith. God and His love, Christ and His Cross, the Gospel as God's *one* remedy for China and the whole world, were great realities to him. His trust in God was implicit, and he rested the whole weight of his soul on Christ's atoning sacrifice. Whatever doubts he may have had in his younger days, not a trace of their existence could be detected at this time. He was a man of prayer. He lived in the atmosphere of prayer. It was his vital breath, his native air. He believed, not only that God *could* answer prayer, but that he *did* answer prayer. And well he might, for he himself had asked much and often of God, and God had never failed him. He loved and revered the Word of God. To him the Bible was God's inspired Word. He fed his soul on it, his mind was saturated with its blessed truths, and he built on its promises as on an eternal rock. He lived in closest fellowship with Christ. The doctrine of the mystical union of Christ and the believer was a great reality to Mr. Taylor. He lived in Christ and Christ lived in him. This is a theme on which he delighted to dwell. He was a very affectionate man; his heart was full of love, not only to God but to the men, and women, and children by whom he was surrounded. His love for the Chinese was manifest to all, and they knew it. His influence over men, and especially the members of his own Mission, was very remarkable, and this is to be ascribed in a great measure to his kindliness of heart, his humility and self-denial. He was the *servant* of all, though the head of the Mission. He never asked any man to do what he was not ready to do himself, or endure what he was not prepared to endure. Then he was a man of consummate common sense. It required a close acquaintance with Mr. Taylor, at least on the part of an outsider, in order to be duly impressed with this fact. But it was emphatically so. He had studied human nature closely, and knew it well. He knew how to deal with men, and so to help them as to bring the best out of them. His capacity for work was immense. And to crown all, there was the *singleness* of aim. He did not fritter away his time and energies on a hundred and one things. God had given him this work to do, and he did it. "This one thing I do." That was his motto. Such was Hudson Taylor as I knew him. He seemed to me to be a man of God, raised by God for a great work, and wholly devoted to the work which had been given him to do.

And the death of my dear brother was a harmonious supplement to his beautiful life. His work was done, his heart ceased to beat, and he died a painless death. To *die in China*, and to rest beside the remains of his first wife and several of their children, is exactly what he would have chosen. Hudson Taylor is not there. He is with the Christ whom he loved so well and served so faithfully. But the fact that what was mortal of the great missionary is laid there will make the cemetery at Chin-kiang a hallowed spot, not only to the missionaries of his own Mission but to the missionaries of every Mission in China. We thank God for Hudson Taylor, and we will continue to pray for the great Society which God has given to China through his instrumentality.

"Hold God's Faithfulness."

Such we believe to be the purport of these three words of our Lord, that in our version are rendered "Have faith in God," and in the margin more literally, "Have the faith of God." . . .

The man who holds God's faith will dare to obey Him, however impolitic it may appear. . . How many estimate difficulties in the light of their own resources, and thus attempt little, and often fail in the little they attempt! All God's giants have been weak men, who did great things for God because they reckoned on His being with them. . . . Oh! beloved friends, if there is a living God, faithful and true, let us hold His faithfulness. . . . . . .

Holding His faithfulness, we may go into every province of China. Holding His faithfulness, we may face with calm and sober but confident assurance of victory, every difficulty and danger. We may count on grace for the work, on pecuniary aid, on needful facilities, and on ultimate success. Let us not give Him a partial trust, but daily, hourly, serve Him, "holding God's faithfulness."—J. HUDSON TAYLOR.

Triumphs of the Gospel at Chang-teh, Hu-nan.

By MR. T. A. P. CLINTON.

THE first few months of the year were specially marked by a spirit of love and prayer amongst the members. As one remarked in prayer one night, "We are not many, Lord, but we are all of one heart," and really one felt it true, for sometimes after fifteen or sixteen had taken part in prayer there was not the least feeling of weariness. At one of our meetings an inquirer, Mr. Kan, asked the Lord to deliver him from the opium habit. Thereupon a whole volume of prayer was offered on his behalf, imploring the Lord to cast out this demon, and Mr. Kan now tells how graciously the Lord heard, and how soon after, in the face of death, when the hospital-assistant by mistake gave him and two others an over-dose of medicine, he was kept in peace and was able to think of a future life without dread or fear.

Toward the close of another of our meetings another man asked to be allowed to say a word. Permission being given, he told us that a few nights before, at the second watch, he had had a vision, and had seen masses of evil being driven from his person, and volumes of evil-speaking swept from his mouth. Some great power was behind it all and he had come to the conclusion it was the Savior delivering him from his sins, and now he was willing to confess Him before men.

CROSSING THE FERRY, HU-NAN.

Another man, a perfect stranger, called on us one day and told us that two years ago he had bought some Christian books here. He was poor and lived far away, but he determined to come and see "worship" for himself when he was in the city, as he was convinced from the books that the religion of Jesus was the true religion. After our interview he promised to come to the evening meeting. He came, and when the meeting was thrown open for prayer he was one of the first to pray, and said: "True Lord, I've heard to-day Thou wilt receive all who come to Thee. I now come and will follow Thee." The other members, hearing this strange voice, and such a petition, joyfully, one after the other, commended the stranger to our Heavenly Father's care, and I doubt not he felt the warmth of his welcome to this his first Christian meeting. We have an invitation to visit this man's home and, the Lord willing, we purpose doing so in September.

Another day a gentlemen sent in his card, accompanied by a pretty piece of rock-work he had brought from the mountains. In conversation with him I learned that he had first heard the Gospel from the late Mr. Bruce, just two months before his murder by the Chinese mob in 1902. From him he received some Christian books, and these he took to his home, studied them and received the Truth. Having business in this city, he called on us, and I found him to be one of the most humble, polite and scholarly men it has been my pleasure to meet in China. At one of our evening meetings I introduced him to the church-members and he gave quite a nice address in reply. His great desire was for someone to go and take up work in his district, which, I may add, is the only unoccupied prefecture in Hu-nan, far back in the hills, on the western border. On his return to his home, Mr. Lu took with him a box of books for distribution among his fellow-townsmen. I have since had a letter from him telling of his narrow escape from shipwreck when shooting one of the rapids. He says when everything seemed lost he cried to God for help, and God graciously delivered him. As soon as he got home, the letter says, he took a copy of each book and called on the district magistrate and chief clerk and presented them with these books, believing, as he says, that the better way to influence the masses is to win over the rulers. He again asks us to remember his needy district. Being a fortnight's journey from here, we cannot, with our present force, think of doing anything for it.

When I think of cities and towns at home, with their scores of ministers, hundreds of Christian workers, and perhaps thousands of nominal Christians, I wonder what kind of consciences some people have when such loud calls for reinforcements from the heathen field meet with so little response. Mr. Lu's name appears on no church roll nor is he counted in missionary statistics; but he and many others in distant places are doubtless enrolled in the Lamb's Book of Life and will probably have a more abundant entrance into the realms of glory than those who, knowing their Lord's will, refuse to do it.

Since the troubles of 1900 the officials, to protect us, or rather, as one of them put it, to protect themselves, have had a military guard stationed opposite us. This consists of ten men drafted from the city garrison. They are all picked men, and having strict instruction as to their behavior, we have no trouble with them. Rather has it been an opportunity for us to give them the Gospel, either at home or when travelling (for the authorities will not allow us to travel without an escort). Paul's Roman guard often heard the Gospel expounded, and doubtless, some were influenced thereby. We have had a like privilege and recently the corporal, in quite a terse, soldier-like fashion, called on us and said: "Sir! I have called to announce that my decision is made. I will follow Jesus." He then handed me his red card and wished to have his name enrolled as an enquirer. This is the first of the company. We would like to see them all good soldiers of Jesus Christ. The lieutenant is quite friendly, and the colonel, who pays us a state visit annually, on hearing of my illness last year sent a parcel of extra fine salt cabbage, etc.!

An interesting group of enquirers comes from the country, about fifteen miles from here. They are all farmers and have invited us to pay them a visit. They seem to be prepared to become inquirers in whole families.

The special feature of the half-year has been the inauguration of women's work, which has long been neglected. The women in the neighborhood express their delight at there being a lady missionary now in residence. Mrs. Clinton has two meetings a week for women, and so far there has been much to encourage, though they have to learn what punctuality and regularity mean. For the meeting held at 2 p.m. some women arrive at 9 o'clock in the morning, or often they forget about it altogether and come next day. They seem to favor the plan of coming in groups—a company of twenty or thirty will sometimes invade the compound. They have a proverb here "Never invite lady-guests, for if you invite ten, a hundred will be sure to come." Among the regular ones are three or four who are the wives of church-members or enquirers. One of these, Mrs. Lu, when we first knew her, was really a "wild" woman. A great change has come over her the last year or two. A Mrs Lui, who would not prepare her husband's dinner when he went to worship, and did all manner of things to annoy him, has been won over by the sheer goodness and patience of her husband under such persecution. She is learning to read and is one of Mrs. Clinton's best pupils. On the other hand another woman is hindered by her husband's half-hearted Christian life.

In all the work our two evangelists very ably assist. I don't know however we would manage without them. We have also a band of ten men ready to preach when called upon. One man, a converted opium-smoker, has held us spell-bound by his eloquence. He has a most extraordinary and yet fascinating way of telling out the Truth. He is a marvel himself. For twenty-four years he was held bound by the opium curse, but he is the Lord's free man now and his joy at times seems irrepressible. Testimonies like these have great weight with the people, and they are beginning to find out that it is not the foreigner alone who has an experience to tell.

Much interest has been aroused by hearing of the Welsh revival, and one of the members prayed fervently for a similar outpouring in China. About this time we had news from headquarters of the appointment to our station of a new worker, Mr. Owen, from Wales. In due time he arrived, and by interpretation he addressed a united gathering of the three mission churches. How eagerly every one listened to the wonderful story of the Lord's doings in Wales! A very deep impression was made, and ever since hearts have been drawn out in more fervent expectation.

"The Lord Alone did Lead" Them.

By **MISS M. E. FUNK.**

NOT many days' journey from Ningpo (the place of such historic fame in C.I.M. circles) is a modest market town, nestling beneath the shadow of the encircling hills, wherein God has been pleased to make manifest the mighty power of His wondrous grace.

Some seven years ago, amid the multitudes of that populous district, there was not one who knew the Lord of Life. But the Lord Himself did lead, and some, having received the Word "with persecutions and joy in the Holy Ghost," have also become ensamples to all that believe in that place, and from them has sounded forth the Word of the Lord.

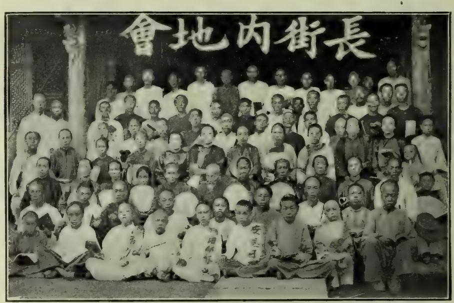
What were the circumstances used in opening up this place? The marriage-day of the youngest daughter in a family of refinement was drawing near, when the husband-to-be startled the bride and her friends with the calm announcement that he had heard the "foreign doctrine" in Shanghai, and would consent to no marriage service contrary to the customs of the church. Though the bride's family were loath indeed to yield to such preposterous demands, they reluctantly consented to the inevitable and a Christian marriage ceremony was celebrated. The day came and went with no evident consequences so terrible as the distracted mother feared. A few days later the groom returned to his place of business leaving his youthful bride with her mother, but little knowing the blessed results to follow this arrangement. The missionary and his native helper had faithfully sown the seed which fell, not all, by the wayside. The truth, through grace, had entered into the heart of this young bride, and she prayed for fuller knowledge of Him who saves from sin. Her faith in idols vanished and her worship of them ceased. An elder sister also accepted the Truth, and then together they began to learn to read; together also they made supplication for their loved ones who were still walking in darkness.

The eldest sister, a real gentlewoman of some means, when in delicate health had been persuaded to take opium, and naturally was soon bound by bands too strong for her to break. At the time of the younger sister's marriage, she had taken the drug for about twelve years, and was practically confined to her bed. Not only had she no evident desire for a change, but with her aged mother felt the merit gained by many years of faithful worship at Buddhist or Taoist shrines was too valuable to cast away for some will-o'-the-wisp from the foreign land. Therefore, they set their faces against the doctrine. But, nothing daunted, these two babes in Christ by intuition seemed to know that nothing is too hard for the Lord. So, with gentle earnestness and tact they labored on until God gave them the desires of their hearts.

* * * * * * * * *

For a few minutes let us turn our eyes away from the "three sisters," as they are commonly called, and watch the mighty hand as it leads others to Himself.

Among the thousands of the hopeless, heedless ones in the city of Ning-hai, dwelt a lad of eighteen summers in whose heart was no "bing-en" (peace) though his business seemed to prosper, and good fortune smiled on him. His sin-sick heart could never with such things be satisfied. Then he sought the mystic muses, and began to chant and read, but he could find no satisfaction in the mazes of false creed.



GROUP OF CHRISTIANS AND ENQUIRERS AT DZIANG-KA.
1 2 3, Third Row, the Three Sisters. 4, Bu ying, left of post.

Passing by the Roman Catholic chapel one day, he entered, and being drawn into conversation with the native priest, was very much impressed. He went two Sundays in succession and by going three successive Sundays his name would be written down as a member of the church. But the Saturday night preceding what was to be his third Sunday in attendance, he had a dream which changed the whole course of his future life. In his dream it seemed the eventful third Sunday had already come, and, having gone to the chapel, as he stood at the door a man approached him and said: "This is called the 'Chapel of the Lord of Heaven'; but, the Lord of Heaven is not here." In startled disappointment the young man replied, "What! He is not here? My burden is so heavy and after searching long and earnestly I thought I had found the clue. Now you say He is not here. If He is not here, where can I find Him?" The unknown messenger answered: "Follow me and I will show you." Walking briskly, he led down the thronging streets of the populous city, then aside into a more quiet street, unknown to the young shop-keeper, and soon arrived at the door of a native house where people were sitting in rows singing. As he stood there his guide disappeared and he saw him no more. But someone from within invited him to enter and be seated. This he feared to do, but continued standing until a man arose and began to preach. Then suddenly he awakened and began to wonder and ponder in his heart what these things could mean. Rising early, restlessly he wandered to and fro and finally went to the Roman Catholic chapel. But as he reached the door he was so overcome with the recollection of his dream and a sickening sense of the uselessness of going in if the Lord was not there, that he turned away, deciding to go and see if there was anywhere in the city such a place as he had seen in his dream. After a time he came to the very street, and going to the little C. I. M. chapel door, found the people singing exactly as he had seen them in his dream.

Two days passed and Bu-ying left the city on a business trip to the village of Dziang-ka. That same day, the missionary had sent two colporteurs to the place to sell books, and water the seed sown by himself and the native evangelist at the time of the above-mentioned wedding. That night, after a general service, the three travelers met at the same inn. They talked for hours, and on the morrow continued the journey together, enquiring, explaining, discussing, as they went. Night after night Bu-ying attended the services held in the house of the "three sisters," and some time after his return to the city, Jesus was revealed to him, not only as the Lamb of God which taketh away the sin of the world, but also as the One who "satisfieth the longing soul and filleth the hungry soul." In the accompanying photograph may be seen his mother, sister, three uncles and others who have been greatly influenced, if not really led to the Lord, by the steadfast faithfulness of life and earnest exhortations of this one who "loveth much."

Space will not allow us to follow, in detail, the career of the "three sisters" and their mother as God separated them unto Himself and sent them forth to pluck others as brands from the burning. We can only join them in praises as they testify to the faithfulness of God in making all grace abound toward them, that they, having all sufficiency in all things, might abound unto every good work. Not only was spiritual strength given to forsake opium, and bear bitter persecution, but physical strength was so increased that this frail eldest sister, who for years had not stepped outside the gate, now walks five and six miles to share the burden of making the church which has grown up in her house a self-propagating and self-supporting church. And the aged mother! She was indeed a chosen vessel, to whom the Lord verily revealed Himself in visions and dreams. Before her home-call she was used to turn many to righteousness and her prayers of faith which healed the sick, also established those who were weak in the faith. "This is the Lord's doing and it is marvellous in our eyes."

Brands from the Burning.

By REV. WM. J. DOHERTY.

"ESTIMABLE Virtue," when first I met him, was an industrious farmer on a small Chinese holding. He, his wife, their son, and two daughters, lived in one of the most lawless villages in the county. Twice in the early nineties a cordon of military had made raids to execute warrants, but watchmen sounded the tocsin and the villagers turned out *en masse*, armed with pitchforks, spears, pruning-hooks, and axes. Chase was given, and a pitched battle took place, in which the officers of the law suffered defeat. The prisoners were rescued, and the villagers returned victorious, leaving several soldiers dead on the field. Determined to uphold the dignity of the law, the mandarin himself came in state with a full retinue, but did not fare much better. His sedan-chair was smashed in pieces, his body-guard seized, and only by divesting himself of his official robes, and donning coolie attire, did he manage to escape under cover of the dark. From then till the end of the century, these rustics lived, as their proverb puts it, "fearing neither Heaven nor earth, neither gods, for they be high, nor emperor, since he is distant."

THE HOME OF THE CHINA INLAND MISSION, GERMANTOWN, PHILADELPHIA, PA.

Yet even in such environment there were not wanting those whose consciences were not wholly seared. Perhaps the evil surroundings had helped to accentuate the voice within that proclaimed the need of preparation for the life to come. There were gods to be appeased, evil influences to be averted, the possibility to be avoided of being evolved a mere animal in the next life, not to speak of the inexpressible torments of the Buddhist hell, with its hills of spears, lakes of fire, and innumerable tortures. Merit must be accumulated if these exigencies were to be met, and so a few who had the means built shrines, made bridges, repaired roads, and did other "good works," that gave them a substantial credit-balance in the books of Heaven! Their poorer and less favored neighbors had to confine themselves to the "repair of their own actions" and the cultivation of personal virtue, and for the few who aspired to this, the common way was that of reciting the name of Buddha. If any desired a still more meritorious way, there was the cult of vegetarianism that carried its theory of preserving all life to almost revolting details. The family of whom we speak belonged to the straitest of this sect, and were well known for the ascetic rigor with which they practised its tenets. Husband and wife ceased to co-habit, and at all hours of the day and night the members of the family were busy storing up merit in the most self-abnegating way. Even the two daughters still in their teens, had passed through the stages that mark every devotee, and the countenances that were once prepossessing, became hard and mechanical, and finally stolidly indifferent. Sickness visited the family, and all remedies that superstition and ignorant quackery prescribed were unavailing. Even offerings to the gods, and eating of incense ashes failed to give relief, and the advice of the oracle of the idol-temple was all in vain.

Report had reached the district that "the foreign devil" (missionary) though detestable for many reasons, all imaginary, yet possessed medicine with virtue to cure serious ills. So as a last resort the despairing father put aside prejudice, and came with fear and trembling to the city, to ask for medicine. Little did he think that this would prove a crisis in the history of his family. The remedy had the desired effect, and this set the father thinking. "If this foreigner's medicine is so efficacious, perhaps there may be something true in the 'Jesus religion' he preaches. People say he has *his* way of getting forgiveness of sin, and we have *ours*. He talks of Jesus who died to save sinners, but who ever heard of a good man crucified for the bad? We might believe, but when it means the breaking of our vegetarian vow, and the losing of our merit, it seems impossible. Did he not say that all our years of merit were vain, and sinful? We can't believe that." Thus the voice of conscience was hushed.

Shortly after this the missionary was on an evangelizing tour in the villages. Spending a night in "Virtue's" home, he shall never forget the reception. The parents were hospitable, but the looks of the children were fiendish. Discarding all propriety, and showing no trace of the fear that usually manifests itself on first meeting the foreigner (who is reputed to gouge out the children's eyes, and tap the blood of men and women,) with bold determination and bitter resentment they proclaimed that let others do as they might, they would not forego their "merit." This was the signal that the Evil One was conscious of an attack on his kingdom, and preparing to resist it. Scores of villagers crowded the evening meeting, filled with curiosity, and keeping up a continual hum by their absurd comments on the missionary, the object of his visit, and how, on the death of the present emperor, he would seize the throne of "Great and Pure Kingdom" and divide its territory amongst the nations of the West! That and subsequent visits, did not seem to have much result beyond driving a few nails into the coffin of curiosity and slander.

Photo by] (For description, see page 133.) [*W. J. Doherty.*

Months rolled by and once again sickness visited the home, laying its hand this time upon the son. For the heir to die and the family name to lapse would be a misfortune, but for ancestors to be without a male representative to worship their shades, this would be the direst calamity. All efforts to avert it seemed in vain, and so the father had recourse again to the missionary. In answer to prayer the boy was restored, and from that date the parents began to seek after God, while the daughters became increasingly hostile. "A man's foes are those of his own household," and poor "Virtue" found this all too true as the iron entered his soul. Satan drew up all his forces in battle array, and opposition at home was reinforced by persecution from without. He was a marked man in the clan. If he failed to worship ancestors, then he would pay the penalty of expulsion, with all its disgrace, the due reward of all who dared to worship a foreign 'Jesus,' to the neglect of progenitors. This proved no idle threat. A crowd gathered on the day appointed for the performance of sacrificial rites, and failing to coerce the father into idolatry, the son was seized and ordered to carry the offerings to the grave. To the astonishment of all, he, too, firmly declined. Enraged, they laid hands on everything they could find of his possessions, and smashed them. Then calling on Heaven to execute vengeance, and cursing "Virtue," and his family back to the third generation, they marched to the grave themselves, making their offerings and prostrations.

It only remained now to deal with the despicable foreigner, and his next itineration was seized on as the time to put an end to his babbling, and disposal of "drugged" books. The signal was given, a crowd gathered, armed with spears, stones, and the leader with a large chopper. He wielded it, threatening to cut off the missionary's head. A friendly remonstrance turned his wrath into vaporings unfit for record. Finally it was pointed out to the people that the Gospel was one of good-will to all men, and its acceptance was urged upon them. That proved the darkest hour before the dawn. The poor father, thinking of how his stand threatened to involve others in trouble, was tempted to go back, but to the immortal honor of his wife, she came nobly to his aid. They learned the strategic move "Advance on your knees," and in many a strange place Heaven heard petitions unlike any liturgy. Active campaigning makes good soldiers, and these endurers of hardness fought a good fight. The love of hearing the Word preached was succeeded by a desire to read it for themselves, and many a night was the sound of praise, and conning of Scripture heard. The singing charmed the opposing daughters. Verses would stick, and soon they found themselves humming at their work. The rosaries began to be neglected, and a vague dissatisfaction with the past and all its "merit" was felt. On his next visit to the home, the missionary had the joy of hearing from the parents' lips, that their girls had chosen the better part, and were learning to read. The gift of a Testament sealed the bond of friendship with the erstwhile "foreign devil," and faith and love filled the home.

But faith without works will die, and theirs was kept alive in an unexpected way. Notwithstanding all their

SU-CHAU CREEK.

prayers, and often-repeated exhortations to their friends and neighbors to believe, they seemed to them as those that mocked. The winter came on, and the family began to make steamed bread for market. Soon it was found that their bread was superior to all others, and it got noised abroad that since "eating the foreign religion" they had ceased adulterating. Business prospered, persecution waned, and former foes became speaking friends. The leaven was working. Then a discovery was made. Every seventh day "Virtue's" stall could not be found. "Has Heaven visited him with sickness or judgment?" "No he has gone to the city to-day," (twenty miles' journey) was the reply. "What to do?" "Oh! this is worship day, and eaters of the red-haired religion don't work one day in seven." And so the story spread until the Truth of One God, a Savior called Jesus, a Sacred Spirit that influenced hearts, and a day of rest and worship became widely known. Thus the Seed was sown, and to-day the first-fruits of harvest may be seen in a little church, where "Virtue's" son preaches Christ to about one hundred gathered from a radius of five miles round. Are these fair-weather Christians? Come and see. Entering what, for sake of courtesy, we will call the courtyard, you ask if they are well. "Thank the Lord's grace" is the hearty response. On the left you see traces of a big fire, and on the right the roof torn away where "Virtue's" house joined his neighbors. Only his kitchen remains. How did it escape? "When all seemed doomed, we prayed, and suddenly the wind veered. Thus God saved us, though we lost many things. To Him be praise." Amen, for "Even the Lord hath chosen these, brands plucked out of the fire."

A GROUP OF CHINESE CHRISTIANS.

(See page 132).

The seven of the right hand side of the picture are members of one family. They live in what has been for years the most lawless village in the country. Five years ago, when the Gospel got a foothold in the village, opposition was bitter, and the missionary's life was endangered. Where these Christians stand, they formerly ranged themselves, armed with knives and stones, swearing their determination to kill us. But where sin abounded, grace did much more abound, and now this united family have the joy of meeting for worship, weekly, with over one hundred others, the result of missionary effort of which they were the first-fruits. Prayer has a large place in their lives, and when this photo was taken they were rejoicing in deliverance from conflagration. The fire had consumed the section on the left, now covered with straw, and was threatening the centre, when neighbors tore a gap (on right of picture) to prevent it reaching their quarters. In answer to prayer, the wind suddenly veered, and the Christians' dwelling was saved. The son (right hand raised) is now a Christian colporteur and evangelist.

A Note of Thanksgiving.

The following extract from a letter, from Mr. C. H. S. Green, will call forth thanksgiving to God:

"It is a great joy to us to be able to send you the enclosed record of twenty-eight baptisms, the first-fruits of the very interesting work which has been carried on unitedly from Huai-luh and Shuen-teh for the past three years. The work is in about ten villages in the three adjoining Hsiens of Tsan-huang, Kai-i and Liu-cheng, and lies exactly half way between Huai-luh and Shen-teh. In eight of the villages the people have themselves established chapels in rooms lent by one or another of their number, and all local expenses of furnishing, firing, lighting, etc. are met by the people themselves. These twenty-eight men have been selected from over 200 whose names we have on the books as enquirers, and who, I trust, will form the nucleus of a healthy and *living* church. There is much about the work that is purely Chinese, and we try as far as possible not to intrude foreign ideas. For two years we have had a monthly united service in one or another of the more central villages, when either the Shuen-teh workers or I go down. The average attendance at this gathering is about eighty—*all men*. Miss Gregg, Miss Ware and Mrs. Griffith have all been on the field, and Miss Gregg has, with our Bible woman, spent some time in each village, and there is every reason to hope that many of the women are 'being saved. We hope that more workers may soon be sent and another station opened on this half-way field."

Japanese Influence on China.

The relation between China and Japan is becoming more intimate. The Japanese victories on land and sea—victories which no future event will be able to rob of their glory—are stirring the imagination of the Chinese. They see in modern Japan a concrete example of the efficiency and advantages of the twentieth century civilization. So they are turning to Japan for leadership in matters military, educational, industrial, and what not. The Japanese, on the other hand, seem to recognize the principle that "to whom much is given of them much is expected," and they believe that they have a mission in Asia. The extent and progress of the ties that cement the two nations together denote that helpless China commands the powerful sympathy of the Japanese.

The Japanese soldiers took their place beside the allied troops in marching to Peking in 1900. The restraint and propriety of the Japanese contrasted strongly with the license of the Europeans in that expedition. They also proved that they were equal to the best armies in the world. This gave Japan a moral prestige, and was the opportunity she wished for. She took up the burden where Europe had laid it down. How did she go about it? By creating a native press! Electric has been the effect produced on the remote provinces by the coming of these newspapers, bearing, as they do, germs of new thought, pointing out the sore spots in Chinese society and in the Government and suggesting the needed remedies.

It is in the matter of education that the Japanese are exercising the greatest influence on the Chinese mind at this time. Following the China-Japan war ten years ago a Catholic priest was killed in Shantung province, and the Japanese consulate at Shashi was burnt by the Chinese. The Japanese government realized that the lack of general knowledge among the Chinese was the cause of this unfriendly demonstration. Hence she suggested that China send some students to Japan. Hu-peh, Liang-kiang and Pechili, in 1898, each sent fifteen students to Japan. The would-be "schoolmaster of Asia" treated the first company of students with the utmost courtesy and consideration. Consequently students are now flocking to Japan. Last year there were about 5,000 Chinese students in Japan.

Teachers are being sent to China from Japan at the request of the Chinese government. The Japanese are doing excellent educational work for the Chinese. The normal school at Pao-ting Fu is under the guidance of Japanese instructors. The 400 or 500 students in this school are being prepared to become teachers in the elementary schools to be established in the district cities and small towns. At Pao-ting Fu the Japanese have established a military school, an agricultural college, and a school where the Japanese language is taught. They have also established a medical school and an industrial school at Tientsin.

Japanese is now the official language in the Peking University, to which institution a Japanese has been summoned to fill an important position. A Mr. Morimoto has gone to Si-chuen to act as adviser to the governor of that province. Professor Magozo, Doctor of Law in the Kyoto University, has been engaged by the Chinese government to compile a new code of laws, and a number of assistants from Japan are to be summoned to help him. Others are serving as advisers on international law to the Chinese government, and others are advisers to the viceroys of the different provinces.

C. C. ELLIOTT, M.D.
Sailed October 30th, 1905. (See p. 136).

Japanese Buddhist monks have gone to China on semi-political and religious errands. They seek closer relations with the Chinese Buddhist organizations, and have acquired control over several monasteries. It is their intention to unite the various Buddhist sects in China. The Buddhist monasteries in Canton have already placed themselves under the protection of the Japanese flag, and have become branches of the great Pen Yuan Thue monastery at Tokio. Japanese monks have rented a temple at Swatow, where they have already eight hundred followers.

At the outbreak of the present war, there were a number of Japanese serving in the Chinese army as instructors, and 100 or 200 Chinese non-commissioned officers were undergoing military discipline in Tokio. The China-Japan Bank will draw the two peoples together commercially. The Japanese have translated important text books for the Chinese, and large numbers of Japanese are studying the Chinese language, with the view to being of greater service to the Chinese.

An industrial understanding has been effected between China and Japan. Workmen are crowding Japanese arsenals and factories to be taught the use of modern machinery and methods. The East Asiatic League devotes itself largely to promoting this side of Chinese reform.—*The Dragon Student.*

Some Important Edicts.

One or two extracts from some of the recent Chinese Edicts are interesting as showing the trend of modern feeling in China. On September 7th, an important Edict to the following effect was issued:—

"An important Edict has been issued, in reply to a memorial from Yuan Shih Kai and other prominent men, abolishing the whole system of examination for degrees, under which candidates for official positions were required to be proficient in the writings of Confucius and other classics. In future, officials will be recruited from the ranks of those educated, under a modern system, in schools established throughout the country. Examinations will be held in the various schools, and not in the central towns, as formerly. This Edict offers the strongest inducement to a Chinaman to acquaint himself with western learning."

Another Edict, and one of great interest, refers to the intention on the part of the Chinese government to establish a representative Parliament in some twelve years' time, and a Chinese commission is to make a tour of the world to study the parliamentary systems of the various countries. The commissioners will spend a month in Japan, and will journey thence to Europe by way of America.

Tidings from the Provinces.

News Notes.

MR. STARK writes from Shanghai: "On the 29th inst. (August), we were shocked by the receipt of a telegram announcing the death of Mr. H. C. Burrows at Nan-chang, the capital of Kiang-si, on that day, from hemorrhage of the lungs. He had just concluded negotiations for the purchase of a house in Nan-chang, more suitable alike for residence and work than the one in which he had been living, and he was full of hope with regard to the future. In his removal from our midst we have, as a Mission, lost a worker of singular devotion and beauty of character. His was a life literally poured-out for the people amongst whom he believed God had called him to work. He recognized the time was short, and notwithstanding physical infirmity, he was faithful in 'buying up the opportunities.' He was a man of prayer and faith, and unassuming and unostentatious as he was, there went forth from him an influence which attracted men to him, and through him to Christ. In all the stations in which he labored God set His seal upou our brother's ministry."

A DESTRUCTIVE FLOOD visited Shanghai during the last week of August, due, it is believed, to a three-fold cause, namely: (1) a typhoon, (2) a full tide, and

rendered homeless. One of the church members, an old woman sixty-four years of age, was washed down the river thirty miles on the lid of a coffin, but eventually was mercifully saved.

IN ANNOUNCING THE BAPTISM of seven converts in the populous city of Lan-chau in Kan-suh, Mr. Mason writes of many opportunities for preaching the Gospel to attentive and respectful listeners, especially in the street-chapel adjoining the mission house.

FROM IANG-HSIEN, in Shen-si, Miss Coleman writes that the Christians in that station had voluntarily brought 3,200 large cash as a contribution to the work of the B. and F. Bible Society. Tong-hsiang, a slave girl, earned her donation by carrying water for neighbors.

WRITING FROM YU-U, IN SHAN-SI, Mr. D. Lawson informs us that a mandarin, to whom reference was made in a previous letter, has succeded in breaking off his opium habit, and that as a practical expression of his gratitude for the benefit received, he intends in the autumn to defray the expenses of poor people in the district who desire to be free from the vice. Mr. Lawson is making the necessary arrangements for opening temporary refuges in every place where not fewer than ten persons are willing to put themselves under treatment, and he will value special prayer that rest upon this effort.

IN SI-CHUEN, on
on church was opened
Taylor, on the river-
five hundred persons
listened to Gospel
at four hours. Seven
ortions and three hun-
ere sold. There is a
nty-two, besides which
wenty enquirers who
ed into church fellow-
tributed 12,000 cash to

NG DISTRICT in the
Mr. Aldis recently
station, thirty miles
had an attendance of
Aldis writes concern-
, as follows:

e is an average atten-
undred people at our
s, all quite country
kets. We need the
power on all these
e pray continually."

Monthly Notes.

ARRIVALS.

September 14th, at San Francisco, Dr. and Mrs. F. A. Keller, from Shanghai.

September 18th, at Montreal, Mr. and Mrs. J. W. Wilcox, from Shanghai via England.

October 23rd, at Montreal, Mr. James Lawson, from London.

Oct. 21st, at Seattle, Dr. H. G. Barrie, from Shanghai.

Oct. 24th, at San Francisco, Dr. and Mrs. F. Howard Taylor, from Shanghai.

DEPARTURES.

October 30th, from Vancouver, Mr. James Lawson (returning) and Dr. C. C. Elliott, for Shanghai.

BIRTHS.

July 1st, at Tong-chau Fu, to Mr. and Mrs. T. B. J. Bolling, a daughter (Ingrid Maria).

July 27th, at Tai-kang, to Mr. and Mrs. H. T. Ford, a son (William Brewis).

DEATHS.

July 6th, at Tsen-i Fu, the infant son (Helmer Randall) of Mr. and Mrs. T. Windsor, from acute bronchitis.

July 17th, at Yang-chau, the infant son (Theodore Alexander) of Mr. and Mrs. A. R. Saunders, from convulsions.

Recent Baptisms.

KAN-SUH—	
Lan-chau	7
Ping-liang Fu	6
SHEN-SI—	
Han-chong	11
CHIH-LI—	
Shuen-teh	3
HO-NAN—	
Tai-kang	12
SI-CHUEN—	
Chen-tu and out-station	9
Kai-hsien out-station	9
Lu-chau	2
Liang-shan	3
Shu-ting out-station	4
KUEI-CHAU—	
An-shuen	4
KIANG-SI—	
Fu-chau	6
Sin-feng	2
Kan-chau out-station	5
GAN-HWUY—	
Kien-ping	1
CHEH-KIANG—	
Ping-yang out-station	12
Ning-hai out-station	4
Wen-chau out-station	10
	110
Previously reported	878
	988

---

temple stood, the place of the
Herod's palace, and the Judgment Hall where Pilat
condemned Him to die. And, as I looked back int
that Hall, I saw again the crown of thorns, th
mocking robe, the mimic reed, the cruel scourgings
while down through the ages I seemed to hear agai
the frantic cries of the mob, "Crucify Him! Crucif
Him!"

With indescribable feelings I have prayed in Geth
semane's Garden, ascended the hill called Calvary
worshipped with solemn awe on the ground where th
cross of shame was erected, on which my Lord pur
chased by His broken heart sufficient sovereign savin
grace to meet the needs of the whole human race.

I have looked into the empty sepulchre, where cold in the arms of death my Savior lay; then passing on have wonderingly beheld the mount from whose summit He ascended triumphant over death and hell, and pleaded with the Father the cause of the world He had so gloriously redeemed.

And as my eyes have rested upon these sacred scenes, again and again has the question suggested

TORONTO, DECEMBER, 1905.

Editorial Notes.

Farewell meetings have been recently held in London, Wardsville, and Toronto, all in Ontario, in connection with the going forth to China of C. C. Elliott, M.D., whose picture is given on page 134. Dr. Elliott had lived and studied in London, and had practised medicine in Wardsville, near London, and besides he had a number of friends in Toronto, so that it seemed well to arrange for meetings in all of these places. All of the gatherings were well attended by very sympathetic audiences, and marked blessing was given by the Lord, as a result of the Doctor's witnessing. Dr. Elliott left Toronto for Vancouver upon the 21st ultimo, and sailed upon the 30th.

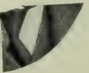
In connection with the farewell meeting at Toronto, there was a welcome meeting for Miss Standen, Mrs. Barrie, and Dr. and Mrs. Keller. All of these friends were present and spoke, and the witnessing of each was most impressive. The meeting was held in the Friends' Meeting House, which building was filled with earnest praying and praising friends. It is at such a meeting as this that we come to realize what God is doing through the Mission, both in the many who devotedly support us, and in the consecrated lives of our missionaries. As touching this last, those who had the privilege of listening to the account given at the above meeting of the work done by the Spirit at the stations represented by the speakers, could not but marvel at His wonderful working and praise God for it with new hope and courage. Let us urge our readers, in view of this, to pray on believingly, confidently. God is answering prayer abundantly and He will do so increasingly.

There has left us for China this past month Mr. James Lawson, who sailed from Vancouver on the 30th. Also, there have arrived from China by Seattle Dr. H. G. Barrie, and by San Francisco Dr. and Mrs. F. Howard Taylor. Dr. Barrie has returned home for a few months' furlough, which he will spend with his wife and child, with Toronto as his centre. Dr. and Mrs. Taylor will remain in this country for some time, making their residence with a beloved friend in Philadelphia; but they will be engaged with literary work and will make no engagements for public speaking. Friends will be interested to know that the literary work referred to is the preparation of the life of their father, Mr. Hudson Taylor. We trust that the announcement of this fact will mean that much prayer will be offered for them that they may be greatly helped of God in this their sacred and loving service.

It was the privilege of Mr. Frost, during the latter part of October, to visit London and Toronto, and he was greatly encouraged with all he saw of the Lord's work in behalf of the Mission at these places. At London he found Mr. and Mrs. Steven in their new home, and discovered that this home was fast becoming a centre of spiritual life and power for the city and for the surrounding country. At Toronto he had opportunity of conferring with the Toronto Council, and of learning from its members, as also from Mr. and Mrs. Helmer and from others, of the many gracious things which God is doing in their midst. All that was seen and heard was most encouraging and gave cause for thanksgiving. The development taking place in Canada, and also in the States, is not a rapid one. But this is a source of much comfort, that it is a steady one, and that it is based upon the affections and prayers of those who love the Lord and who delight to serve Him. Our concern about the work is only this, that it may have the principle of divine life abiding within it. If this remains true, we may have confidence that it will continually grow and that it will produce such fruitage as will be glorifying to God. Will not our friends frequently pray for this, and also, will they not praise for what God has already wrought.

We present upon another page a picture of our Philadelphia Home. This Home is situated in Germantown, a suburb of Philadelphia, in a very advantageous situation near the prominent trolley and railroad lines and not far distant from the principal churches. The house faces upon School Lane, which is a comparatively quiet street, and looks out rearward over a large, open property which is kept as a garden, and which thus affords an abundance of light and air. As will be seen by the photograph, the house is three stories high, with a garret over all, and is large and roomy. We may venture to say that the property is the gift to the Mission of two beloved friends and that it represents thus, not only much sympathy and love, but also deep sacrifice. May God reward the givers, and may He make this new Mission Home a place of His habitation and blessing.

Numerous letters have reached us from friends who have learned of the passing away of our beloved Mr. Taylor, expressing sympathy for us in our hour of trial and sorrow. We would sincerely thank these friends for their kind thought of us, and we would assure them that their remembrance of us has been most comforting. Truly we have found in our experience of bereavement how blessedly real that word of the Spirit is: "Whether one member suffer, all the members suffer with it." We have indeed sustained a great loss, but also we have experienced a great gain; for we have discovered, as never before, how truly esteemed the Mission is, and how truly its welfare lies upon the hearts of praying saints. To all such friends may we pass on that word of promise and benediction in Hebrews 6 : 10: "God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister." May our Father thus reward, both now and hereafter, every one who, for Jesus' sake, has remembered us and prayed for us.



T, M.D.

905. (See p. 136).

ty, to which insti-
een summoned to
on. A Mr. Mori-
iuen to act as ad-
of that province.
ctor of Law in the
been engaged by
ent to compile a
a number of assist-
o be summoned to
e serving as advisers
to the Chinese gov-
are advisers to the
ent provinces.

monks have gone to
al and religious er-
oser relations with
organizations, and
l over several mon-

Edict to the following effect was issued:–

"An important Edict has been issued, in reply to a memorial from Yuan Shih Kai and other prominent men, abolishing the whole system of examination for degrees, under which candidates for official positions were required to be proficient in the writings of Confucius and other classics. In future, officials will be recruited from the ranks of those educated, under a modern system, in schools established throughout the country. Examinations will be held in the various schools, and not in the central towns, as formerly. This Edict offers the strongest inducement to a Chinaman to acquaint himself with western learning."

Another Edict, and one of great interest, refers to the intention on the part of the Chinese government to establish a representative Parliament in some twelve years' time, and a Chinese commission is to make a tour of the world to study the parliamentary systems of the various countries. The commissioners will spend a month in Japan, and will journey thence to Europe by way of America.

CHINA'S MILLIONS

A Call from Jerusalem to All Who Name the Name of Christ Throughout the World, on Behalf of the Outcast Classes.

By *General Booth.*

THE dream of a lifetime is fulfilled. I am in Jerusalem, at the very heart of the scenes forever hallowed by my Lord and Master's life, suffering and death. I have visited Bethlehem, and in imagination listened to the seraphic anthems with which the angels ushered Him into the world. I have walked the streets of the city once trodden by His sacred feet. I have stood on the brow of Olivet, and recalled with the deepest sympathy the pitying tears He wept over the God-forsaken people who were about to shed His blood.

I have looked on other places, made memorable by their connection with the tragic incidents of His earthly career.

For instance, they have shown me the pool of Siloam, the village of Bethany, while in the distance they have pointed me to Nazareth, Jericho, and Jordan.

They have shown me the reputed sites on which the temple stood, the place of the Master's betrayal, Herod's palace, and the Judgment Hall where Pilate condemned Him to die. And, as I looked back into that Hall, I saw again the crown of thorns, the mocking robe, the mimic reed, the cruel scourgings, while down through the ages I seemed to hear again the frantic cries of the mob, "Crucify Him! Crucify Him!"

With indescribable feelings I have prayed in Gethsemane's Garden, ascended the hill called Calvary, worshipped with solemn awe on the ground where the cross of shame was erected, on which my Lord purchased by His broken heart sufficient sovereign saving grace to meet the needs of the whole human race.

I have looked into the empty sepulchre, where cold in the arms of death my Savior lay; then passing on have wonderingly beheld the mount from whose summit He ascended triumphant over death and hell, and pleaded with the Father the cause of the world He had so gloriously redeemed.

And as my eyes have rested upon these sacred scenes, again and again has the question suggested itself—Why all this suffering, why did He live, and fo what did He die?

And then I have remembered the answer which came from His own blessed lips, "For the Son of man is come to seek and to save that which was lost."

That was His commission received from the Father, and as the Father commissioned Him, so He commissioned His disciples. And if we are His disciples, our task must be the same, namely, the salvation of the lost.

About the length and breadth of this commission there can be no mistake. Beyond question it comprehended then, and comprehends to-day the conditional deliverance of every man from every sin, irrespective of nationality, character, and condition. By the Grace of God He tasted death for every man. Whosoever cometh unto Him He will in no wise cast out. He was, and still is, the Savior of the world.

But a special claim can certainly be made out in behalf of the more helpless and hopeless section of the community. He recognized this preference Himself when He said, "I came not to call the righteous, but sinners, to repentance."

Some 2,000 years have passed since the commission was issued which certainly included these outcasts if it did not give them a positive preference. How has it been carried out so far as they are concerned? What has it done for them?

Judging from their state to-day, have not our critics some ground for pronouncing the mission of Christ a failure?

Notwithstanding all our proud boasting respecting the advancement of the world, could the condition of things be much more unlike the kingdom of heaven that He came to establish, or more closely resemble what we know of the kingdom of hell?

Look at the brutal, selfish, senseless, and inhuman wars from which the poorer classes are the main sufferers. Look at the chronic state of starvation in which millions slowly pine, wasting and wailing, until delivered from the misery by a pauper's grave.

TORONTO, DECEMBER, 1905.

Look at the almost countless army of drunkards held in the iron chains of their demoralizing appetites. Think of their desolate wives, children, homes; their rapid march to the arm of death, their exclusion from heaven, and their doom in hell.

Look at the hideous slavery involved in the shameless harlotry abounding in the very centres of civilization and Christianity, with all the debasing results that follow in its train.

Look at the melancholy multitude of criminals shut behind the prison bars, for whose regeneration in this world or the next little or no intelligent effort is made.

Look at the dark heathen world, numbering some three-fourths of the earth's population, utterly ignorant of the mercy of Jesus, and largely abandoned to conditions of poverty and vice pitiable to contemplate.

Comrades and friends belonging to every section of Christian and philanthropic work, look at the waste howling wilderness, only vaguely pictured here. Look at it, oh look at it with eyes and feelings with which this great Christ viewed it, when He climbed the sacred hill where I stand to-day, and say, will you not do something special for these sufferers.

I am not oblivious of the Christianizing efforts made by the disciples of the cross in the past, nor of the work being done by them in the present for the more favored classes of society.

I am not unmindful of the noble temples that have been erected, the intellectual creeds that have been formulated, the impressive ceremonies that have been originated, and the powerful organizations that have been created.

Neither do I overlook the fight now being made in every corner of the globe for the benefit of the people whose interest I plead.

I thank God for all this loving toil, but it does seem to me that the time has more than come when, in imitation of our blessed Master, we should one and all, as it were, leave the heaven of hope and comfort which we have reached, and go further out and deeper down than ever before into the ocean of depravity, devilry, woe, and this veritable hell upon earth, and rescue its captives.

The followers of Jesus Christ to-day are sufficiently powerful in number, wealth, and ability to grapple effectively with these miserable masses, and at the risk of being thought guilty of presumption, standing here on this sacred Mount, I feel I must send forth a call to them to come along with their wealth, learning, ability, and influence, and together let us make one united fight to save these people.

Let us make a great fight—

To save them from the cruel poverty in which they pine by improving their circumstances; to save the slaves of vice and crime, by taking them to Christ who can change their characters by changing their hearts; to save them from paralysing despair, by showing them a way of deliverance, and assisting them in their struggles by making them feel that we are their friends by so doing; to save them from coming destruction by persistently pressing them to accept the pardoning, regenerating, purifying salvation of God, who saves to the uttermost.

Comrades, friends, and strangers, do not pass these poor words by, because my name has no place on the high roll of church dignitaries, or is unrecognized by any popular school of philosophy, or is not endorsed with the authority of any powerful government.

If the call is in harmony with the mission of Jesus Christ, the instincts of your own nature, the urging of the Holy Spirit, or the needs of the suffering world, listen to it, and in some manner strive to give effect.

Turn to the men, women, and children who need your help, and go to work at once, and if no other means of rescue are at hand, avail yourself of the services of my own dear people. But do something, oh do something!

By the hell these poor creatures suffer to-day; by the destruction on the verge of which they linger; by the abundant mercy provided for them; by the deliverance we have proved so possible; by the agony of the cross, under the shadow of which I make this appeal; I plead for a united, desperate, and persistent effort to save the lost.

May the blessing of heaven be with all those who love and serve our Lord Jesus Christ in sincerity.

Your servant for Christ's sake,

William Booth,
General of the Salvation Army.

Mount Calvary, *March 9th, 1905.*

Of Worth to Us, of Worth to All.

If Christ means nothing to us, we shall surely not go to the trouble of taking Him to the world. Christianity, of course, asserts that Christ means everything to the believer, and if He does, the believer will be driven by an overmastering desire to make known to all the glad tidings of so great a salvation. The missionary enterprize in this light is the surest evidence of the esteem in which Christ is held. The Church that is doing nothing to extend His knowledge to the heathen world is furnishing such proof that Christ means little to it as no amount of verbal worship or protestation of devotion can annul. That is the fundamental question of Christianity. If He is of worth to us, He is of worth to all men, and must be made known to all men.—*Robert E. Speer.*

Recent Statistics of Missions in China.[*]

By Harlan P. Beach, F.R.G.S., Educational Secretary of the Student Volunteer Movement.

THE important place which China has in the eyes of the Christian public is suggested by the fact that last year, in the *Missionary Review of the World* alone, no less than sixteen principal articles appeared, besides over fifty news items and paragraphs—sufficient material to make a volume of more than one hundred pages. So many phases of missionary work in that empire have been discussed in these pages that the writer feels justified in confining this article to certain facts brought out in a recent study of China from the point of view of comparative statistics of work and workers there at the beginning of 1900 and on the same date four years later. As to the statistics used, it should be stated that the different societies have a varying usage as to the time of securing reports, thus making it impossible to know accurately what work is being done at a given date. Consequently, when in this article data for January of 1900 and 1904 are referred to, what is meant is that the vast majority of items are reported as for those dates.

TABLE OF COMPARISON.

	1900.	1904.	Increase *Per cent.*
Protestant Missionaries in China.	2,785	3,107	13
Chinese Helpers	6,388	8,313	30
Communicants...	112,808	131,404	17
Mission Stations	653	765	17
Mission Out-stations	2,476	3,666	48
Hospital Patients	691.732	880,304	27
Day Schools	1,819	2,100	15
Scholars in these Schools ...	35,412	43,275	22
Higher Educational Institutions.	170	275	62
Students in these Institutions ...	5.150	7,283	41

SOME PRELIMINARY CONSIDERATIONS.

In any comparison of the situation in these two years, it should be remembered that on January 1, 1900, the missionary enterprize in China had not been seriously disturbed by the storm which was to burst a few months later. The Christian propaganda was at its height almost, notwithstanding the brewing tempest. Of the years included in this review, 1900 was one of absolute loss. While the persecutions were largely confined to the northern half of the empire, the anti-foreign feeling, which usually included the Christians as "followers of foreigners," was omnipresent. The extreme unpopularity of Christianity prevented any large accessions, even in the most favored localities, and in many provinces there were martyrdoms amounting in the aggregate to several thousands. In addition to those who suffered cruel deaths, a considerable number of communicants recanted, while a large number were scattered. In quarters where animosity was the keenest, missionaries were unable to return to their scattered flocks for months; so that it may be said that for a full year, on the average, the native churches were disorganized, and hence were not in a position to largely increase. When the missionaries rejoined their churches some months passed before the scattered members were brought together again, and the cases of excommunication or discipline were disposed of. It may be said, therefore, that the opportunity for growth in the majority of churches did not offer itself until the latter part of 1901, thus leaving only a trifle more than two years for the progress with which this article has to deal.

Two other adverse influences should also be borne in mind. In provinces where deaths for the sake of their faith had been common, there came the fear of espousing Christianity which often found such expression as this: "We must wait. We believe, but this is a religion that may bring death to its followers. We saw the Christians burning, and some of them burned for hours before they died. It is so terrible that we cannot face it. We must wait." It was, of course, true that martyrs' blood became the church's seed, but this other side of the case must also be considered. The second obstacle to Christianity alluded to is the secularizing influence of the new regime, which was ushered in by the signature of the protocol and the consequent inrush of western improvements and ideas. New industries have been created with higher wages, the new learning allures multitudes away from their former purpose of teaching or preaching to new and far more profitable openings of a secular sort. Thus some of China's most promising Christians or enquirers have become wholly or partially secularized.

THE CHRISTIAN FORCE IN 1900 AND 1904.

When the facts just mentioned are remembered, the progress disclosed by comparative statistics is all the more remarkable. The Christian forces first claim attention. According to statistics gathered by the writer for January 1st, 1900, the fullest that have hitherto been published, there were at that time 2,785 Protestant missionaries in the empire, of whom 1,188 were men and 1,597 were women. In 1904 the number had increased thirteen per cent. to an aggregate of 3,107, with 1,374 men and 1,733 women—one missionary, man or woman, to about 131,000 people. It is interesting to note that despite the question which diplomats raised as to the wisdom of again permitting women to run the risks of the year 1900, they not only held their own in point of numbers, but have actually added to the missionary force 136 recruits, an increase of ten per cent., the men having added only seventeen per cent. to their contingent during the four years. But more surprising than the increase in foreign missionaries is the fact that, notwithstanding the shining mark which every paid helper had been for Boxer rage in 1900, the native force rose during the four years from 6,388 to 8,313—an increase of thirty per cent.; and this, too, despite the fact that many of the men were especially tempted by larger compensation of secular callings.

---

[*] This valuable article is reprinted from the October issue of the *Missionary Review of the World*, edited by Dr. A. T. Pierson.

The nationality of the missionary force, as suggested by the headquarters of the societies sending them forth, was as follows at the opening of last year: Americans, including those from Canada, 1,338; British missionaries, 875; continental missionaries, 224; missionaries of international societies, 717. The above apportionment is misleading in one respect—namely, that the China Inland Mission is placed under the head of "International," whereas its missionaries are mainly recruited from Great Britain and its dependencies. In reality the largest number of missionaries are British subjects.

A comparison of the provincial distribution of missionaries in 1900 and 1904 is only possible by using the figures furnished by Hartmann for the *Allgemeine Missions-Zeitschrift*. Aside from a number of inaccurate footings, the use of his figures is unsatisfactory, for the two reasons that the exact date of his statistics is not known, and also for the reason that he deals only with 41 of those societies having their own foreign staff, plus some others doing special work, as the Bible societies for example, whereas the present writer's tables had to do with a larger number of boards. Assuming that the Hartmann tables are a correct indication of the provincial distribution of the missionary force of 1900, the workers at that date were distributed among the provinces as exhibited in the table below under the head "Missionaries, 1900." For purposes of comparison, their distribution in 1904 is indicated in a parallel column. The reader may note a discrepancy between the footings of the columns headed "Missionaries, 1904," and "Number of Communicants, 1904." The reason for this is that some societies were not able to locate, by provinces, their force and communicants.

PROVINCE.	Missionaries, 1900.	Missionaries, 1904.	Number of Different Stations, 1904.	Number of Communicants, 1904.
Gan-hwuy	71	96	20	1,532
Cheh-kiang	209	217	32	12,367
Kiang-si	97	134	34	1,708
Kiang-su	299	375	15	4,727
Chih-li	254	221	20	8,468
Fuh-kien	255	269	35	29,924
Ho-nan	59	90	20	1,019
Hu-nan	136 (?)	102	11	663
Hu-peh	118	208	21	9,801
Kan-suh	80	52	12	89
Kuang-si	...	41	2	736
Kuang-tong and Hongkong	300	416	46	29,047
Kwei-chau	24	20	6	123
Manchuria	92	87	16	9,914
Shan-si	142	137	28	1,551
Shan-tong	204	271	23	14,226
Shen-si	88	80	23	954
Si-chuan	189	243	30	3,467
Yun-nan	22	36	6	77

By some unexplainable error, the great centre of increase during the four years is wholly obscured. Hartmann states, with a modifying foot-note, that there were 136 missionaries in Hu-nan, including 122 members of the Christian and Missionary Alliance, which is an error of considerably more than 100. Probably 25 would be a large number of missionaries resident in Hu-nan in January, 1900, from which number they had increased to 102 in 1904—a gain of some 300 per cent. This local increase is due to the fact that the intensely anti-foreign spirit of the Hu nan officials and gentry had prevented permanent residence until just before 1900. With the removal of the ban after the Boxer uprising there was a simultaneous rush towards this rich and unoccupied field. Four of the five provinces in which there is a loss of force were greatly affected by the Boxer massacres.

The foreign workers are distributed in 765 centres, yet in many cases, especially in provincial capitals, which are common ground, a number of these are found in the same city, so that the actual number of different cities, towns, and villages occupied is only 405. Of this latter number, 306 are walled cities of important official rank, or one walled city out of every fifty and a fraction of the entire number in the empire, 1,553. The total number of cities, towns, and villages occupied by missionaries in each province may be learned from the foregoing table. Kuang-tong leads, with Fuh-kien, Kiang-si, and Cheh-kiang following, all with more than thirty such stations. These figures do not, however, give any adequate idea of the location of the leaven. The statistics of 1904 show that there are 3,666 out-stations at which regular work is being done, most of which have resident native helpers, and chapels or meeting-places. As very few of these out-stations are occupied by more than a single society, it is safe to say that, with the stations added, there are at least 4,000 cities, towns, and villages—mostly the latter—at which the work is being actively prosecuted. Shan-tong leads in the number of out-stations, with a total of 1,024, and Kuang-tong follows, with 625.

INCREASE IN COMMUNICANTS.

Increase in this item is particularly to be noted, for it was church membership that was the crowning sin, occasioning the deaths of so many in 1900. In that year, before the massacres, there were 112,808 communicants. Though it is estimated that at the close of 1900 some thousands of Protestant Christians had been martyred, the roll of communicants had increased seventeen per cent.—to 131,404 at the beginning of 1904. As previously stated, this represents the gains of only about two full years, a result to be profoundly grateful for. The four societies having the largest number of communicants, and the only ones with a communicant roll of more than 10,000 are: Methodist Board (North), 24,117. Presbyterian Board (North), 13,063; London Mission, 12,786; China Inland Mission, 10,143. It should be added, however, that the Methodists include as communicants all probationers, which very greatly increases their communicant membership above other societies, which do not count probationers as communicants.

It is of interest to note the advance in membership in those northern provinces which suffered the greatest loss of life during Boxer year. Here, again, the only way of estimating the gains must come from a comparison of the Hartmann tables -which give a total of only 95,943 communicants, after deducting Formosan figures—with those of the writer, whose total at the beginning of 1900 was 112,808. In view of these uncertainties and the inability to learn the number of Christians killed in each province, only the general fact can be stated as fairly deducible from the comparison that, in every case, the loss has been made good, and the year 1904 saw a larger number of communicants than these provinces had before the massacres, five years ago.

ADVANCE ALONG EDUCATIONAL LINES.

Among many other items of advance, space can be given only to the remarkable progress observable in education. In 1900 there were found in the various missions 1,819 day schools; last year there were an even 2,100—a gain of fifteen per cent. Pupils in these schools increased during the period twenty two per cent.—from 35,412 to 43,275. Educational institutions higher than day schools, most of them equivalent only to our grammar schools, or perhaps the lower classes in high schools, show a gain of sixty-two per cent., numbering 275 in 1904, with an attendance of 7,283—a gain in scholars of forty-one per cent. These figures plainly show the trend of interest during these days of transformation towards the new learning. Yet an additional word should be said that the full significance of the contrast may be realized. Before the Boxer uprising, mission schools had almost a monopoly of western education. During the last three years especially, the Government, imperial and provincial, has established a multitude of schools in which western learning is the attractive feature. Not only so, but in perhaps the overwhelming majority of cases the Government schools furnish tuition free, and very commonly pay a bonus besides, sometimes more than covering the cost of board. Notwithstanding these attractions, and the ignominy which in many quarters is attached to attendance on Christian schools, the above remarkable advance has resulted from practically two years' work. Even officials whose business it is to see that Government schools are established and patronized, not infrequently send their sons to missionary institutions. If one asks them why they patronize foreign schools, they answer that it is partly because the native schools, even when under Japanese control, are far inferior to missionary institutions. If pressed further, and asked if they do not fear that their sons will become converts to the new faith which is made so prominent in all such institutions, they may reply that the danger of such a fate is only a possibility, whereas there are two counterbalancing moral considerations. One is that they feel as safe as to the moral influences surrounding their sons as if they were under their own eye, and even safer; the other is that if sent to a Government school they will almost surely fall into vicious habits that are far worse than the reproach of conversion to the holy life of Christianity.

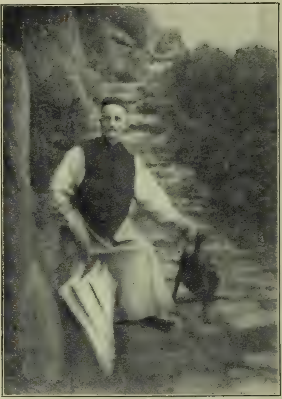
A PLAIN LESSON.

The full statistics, of which only a few items have been given in this article, are eloquent as to the way in which God makes the wrath of man to praise Him. Never has there been such an opportunity for the Christian Church in any land as one finds now in China. Her nearest neighbor, Japan, keenly recognizes this fact, and even under stress of a great and most demanding war, the Japanese are swarming into the empire. Not only is Japan eagerly pressing into the commercial and industrial life of China, but, like a wise strategist, she is awake to the importance of two dominating factors of national destiny. The youth of China are going by the hundreds to Tokyo and other Japanese cities, to learn what the west can teach, so that there are now probably 5,000 young Chinese studying there. Not only so, but she is pouring into China's higher institutions of learning literally scores of teachers and professors. It is true that in the other line of greatest influence she has thus far done little for her ancient neighbor. Yet the writer was impressed in a tour last summer by the beginnings already made to influence the religious life of China. Even in the very heart of the eighteen provinces he found a Buddhist temple, to which had been sent by their co-religionists in Japan three missionaries of Buddhism. In the capital of the imperial province he was rejoiced to find another Japanese, this time an earnest Christian, who was ministering to the spiritual needs of his Chinese brethren. Now while the coming of Japanese educators is desired by the Governments of both the countries interested, it is most unfortunate from the religious point of view. Practically all of those thus coming from Japan are men whose western learning has not impressed them with the importance of Christianity, but who instead have been forced to abandon unreasoning faith in their old religions, and who now throw their influence against all religion, Christianity included, and exalt the cold ethical maxims of Confucianism. The one dominant characteristic of old China was materialism: the influence of Japanese teachers will only confirm that weakness. If China does not wholly change her age-old policy of being under the absolute influence of scholars in office and out of office (and this is not a probable change) the present trend of Governmental education is the empire's greatest menace.

Missionaries of experience realize the gravity of the present situation, and are voicing the clamant need of flooding every province with Christian literature as a partial corrective of the imminent danger. They are emphasizing, as never before, the importance of earnest Christian effort for the literati, for work among whom the Men's Christian Association alone is setting apart ten strong workers. They are realizing, most of all, the necessity of sending in a vast number of re-inforcements—especially for educational work—who shall embrace the greatest opportunity that has ever allured the Church to the conquest of an open and impressible empire.

A Neglected People.*

IF we look at the map of China, and further at the province of Kwei-chau, we notice in several places the words, "Miao-tsi." To any one not familiar with these words, they convey but little meaning. The dictionary defines the characters thus: "Aborigines in Kwei-chau, anciently described as men having wings on their thighs, and ignorant of all propriety." One need hardly remark that that is a flowery Chinese description. For these interesting people do not grow wings on their thighs, neither are they ignorant of all propriety. It is true that they have had to fight for their very existence, and at such times, probably, have not shown much propriety. At one time the whole province was inhabited by them, but they were gradually subdued by the Chinese. There are Chinese on the border of the province, who still believe that the inhabitants of Kwei-chau are little less than savages. But this is no reason why the church of God should be in ignorance of the very existence of these aboriginal people who not only need the Gospel, but are willing to receive it.



MR. CHARLES CHENERY.

There are many different tribes, each having its own language and peculiar costume. The peculiarity of the costume of the Heh Miao (Black Sprouts) in some instances, no doubt gave the Chinese the idea of wings. The Heh Miao are a sturdy, thick-set, dark complexioned race of people, able to endure great fatigue, often walking long distances and carrying heavy loads. The women work just as hard as the men and carry just as heavy burdens.

The costume of the men of this tribe is very simple. It consists of short trousers coming to just below the knees, and a jacket only reaching to the waist. The head is covered with a black cloth wound into a turban shape.

The women wear short double-breasted jackets and short skirts. The skirts are beautifully pleated, and the best jackets are handsomely embroidered with colored silk. This work is very fine and it takes months and even years to do a jacket properly. It may be said that a girl occupies nearly all her spare time in making her wedding garments.

The children, while still very young, mind the cattle on the hills, work in the fields, or cut wood. Others, again, make thread, and weave coarse calico for home use.

At the first streak of dawn, the whole village is alive, and every day there seems to be the same routine. Among the men there are silversmiths, carpenters, blacksmiths, and a few tailors; but the majority are farmers. The silversmiths make all sorts of pretty ornaments.

The people are very fond of music, and they have their own instruments which are something like the bag-pipes. These are made out of the indispensable bamboo, and vary in size from three feet to ten feet in length. There are usually five in a set, and the musicians play together very well.

At different periods there are festivals held, when great crowds—from one thousand to ten thousand people—gather on the hills. The musicians play their bag-pipes, the men race their horses, and the women dance. On these occasions the women wear beautifully worked silver crowns, about one pound in weight.

Kwei-chau is all hills and valleys, and these people live among the hills, hidden away from everybody. When visiting their villages it is necessary to have an introduction. In strange places you would find all the doors shut, and the village having a deserted appearance; but the inevitable pig tells you there is life somewhere. When once they know who you are, there is no further difficulty. In fact, the cry of the fowls being caught tells you that a meal is being prepared in your honor.

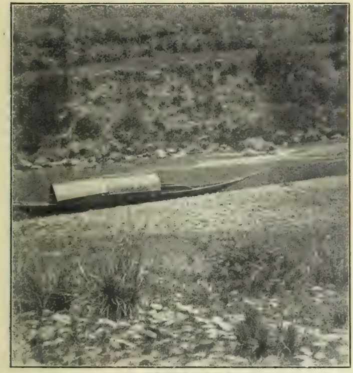
The houses, in the case of poor people, are little more than straw huts. The better class have good wooden houses, well tiled, and perhaps having three rooms, and a loft for grain. The cattle usually occupy one of the rooms or one end of a room. There is no comfort according to our understanding of the word.

The people live chiefly on rice and vegetables. Pork can be purchased only on market days. They eat a fair amount of fish, which is produced in ponds in their own rice fields. They have a very ingenious method of supplying their fields with fish. Bunches of grass are tied to frames of wood and placed by the riverside. The fish lay their eggs in the grass, which is afterwards placed in the flooded fields.

It must be remembered that the Miao have no written language. In their songs they speak of a "Great Spirit" who created heaven and earth and all things; but they do not worship him, nor have they ever worshipped him. In fact, it may be said that they have no worship. It is only those who have come under Chinese influence that worship idols or practise idolatry. Their strong belief is in demons What they do is, in their own words, "Ai-llie," or "Appease demons." These they appease through mediums. The medium comes to the house and, according to what is required, offers a dog, an ox, or a pig. Some demons require one thing and some another. The animal is killed, blood in small cups is placed on the table at the front door, with rice, wine, and other things. The medium places a straw crown upon his head, and then commences a weird incantation. If there is a second man he will at intervals strike a gong. This ceremony goes on at the house door for some time, and then the whole concern is carried to a hillside, and the same incantations gone through with there. The idea is that when they have appeased a demon in the house they escort it to the hillside. This is not worship, but is done simply to appease the spirits, because of sickness or some calamity.

---

* This article was written by Mr. Charles Chenery before his death by accidental drowning last April. Mr. Chenery was journeying by boat in the district of Pang-hai, when, in helping to steer the boat over a rapid, he was thrown into the river.



BLACK MIAO BOAT.

This is the boat on which Mr. Chenery travelled, and from which he fell into the river. The rock appears at which he aimed with a pole, and missing it he fell into the water. He was distant from Kai-li about four miles, returning to Pang-hai.

Very few Heh Miao have heard the Gospel. There are in Pang-hai at this time four baptized believers, and we praise God for these. There are others who have given up idolatrous practices, and who do not appease spirits as they used to, and moreover are not afraid of them. They say that previous to believing in God they were exceedingly afraid of demons, but since believing they have no fear whatever, and never think of them.

The burden upon our hearts at the present time is how to take the Gospel to these thickly populated villages, when there is only one worker in the whole district. But we press on, knowing that the great Shepherd of the sheep yearns over the souls of these people with a deeper love than it is possible for us to give.

The prospect for the present year is promising, and we look forward to a time of fruitfulness. We pray that the Lord of the harvest will send forth more laborers into His harvest, for we believe that these people also are included in the "other sheep" of John 10 : 16.

Revisiting Scenes of Suffering.

By Rev. A. R. Saunders.

I HAVE just returned from the north of Ho-nan, whither I had escorted a party of ladies going for the first time to Shan-si, and as I have been over part of the ground we traversed in those dark days in 1900, I feel that a circular letter at this time will not be amiss. Mrs. Saunders and baby Theodore* went with us to Han-kow, and there we visited the grave of our darlings, Jessie and Isabel, also those of Mrs. E. J. Cooper and Miss Huston.

We travelled by railway from Han-kow to Cheng-chau, a city fifteen miles south of the Yellow River, and I could not but think of the wonderful change that had taken place in that part of China since the time we were compelled to travel over the same route in 1900. What then took us twenty days to traverse can be done now, by rail, in one and a half days. (The train does not go during the night).

MR. PAN (NATIVE HELPER) AND GROUP OF BLACK MIAO.

* Our readers will regret to hear that this little boy has since died.

This will enable our readers to realize to some extent what the change means.

I escorted the party to Tsing-hua Chen, a large market town two and a half days' journey by mule litter, or cart, beyond Cheng-chau, the present terminus of the railway for passenger traffic, though you may travel by construction train as far as the bank of the Yellow River. Returning from Tsing-hua Chen to Cheng-chau I came by way of the bridge. It may be of interest that the actual measurement of the bridge is 3,247 metres, or equal to rather more than two English miles; it has 120 spans as seen in the photo, and, as I was told by one of the engineers, it is the longest bridge in the world.

Those who have read "A God of Deliverances," the story of our experiences in 1900, will remember that Cheng-chau is the city to which we walked when God had, after we had waited, wearily and painfully, on the north bank for two days and one night, in a most wonderful way opened for us a passage across the Yellow River. It was there also that the official cursed us and threatened to put us to death. During the present visit there, I was forcibly reminded of how sure and terrible are God's judgments, for in less than six months that official, and the one in the neighboring city of Yung-tsz, were both dead, and the edict ordering them to be cashiered for life, the punishment insisted on by the Allied Powers, came after they were dead. It was the last-named official who prevented us from crossing the Yellow River, and in consequence of whose action we were left to suffer terrible exposure from the sun for two days on the north bank of the river. Our condition then made such an impression on the people of Cheng-chau who saw us, and who did not see us, that now, though much changed in appearance, as you can readily imagine, I was recognized by not a few as I walked up the streets. This gave me a golden opportunity of witnessing to the power of God, which I was not slow to make use of. I reminded them of their own official's words when he, drawing his hand across the back of my neck, threatened to put us all to death. "China," he said, "no longer protects your Jesus." Where is that official now? "Oh," they all said, "he is dead long ago!" "Now," I said to them, "you can see that Jesus needs not any country to protect Him, for He is the protector of all men, and He protected us in 1900, as you have evidence of to-day." What a joy it was to me to tell those people, who had witnessed our sufferings, of Jesus the mighty to save. The American Baptist Mission has now a station in that city, quite close to the Yamen where we were cursed, and Mr. Lawton, one of the missionaries there, told me that one man who heard the official curse us is now one of their most hopeful enquirers. May he be but the first of many who, in that city, will confess the once despised Jesus.

Photo by] DEPARTURE FROM HAN-KOW FOR SHAN-SI BY RAILWAY. [*A. R. Saunders.*

I also had occasion to visit the Yamen of the official who prevented us from crossing the Yellow River, in consequence of which, as I have already said, we were compelled to lie on the north bank exposed, without any covering, to the fierce July sun for two days. From the present official I learned of the death of the one who held office in 1900, and I further learned that he, the Yung-tsz official, had been obliged to prevent our crossing in consequence of a message he had received from the Cheng-chau magistrate (who was a Boxer leader) immediately after the Glover party had passed on down south. This message was to the effect that no more foreigners were to be allowed to cross the Yellow River, and if any did he would have them put to death when they reached Cheng-chau. This threat he would certainly have carried out had not the edict of protection, forced from the unwilling Dowager Empress by the Yang-tsz Viceroys and Tuan Fang, arrived just in time to save us. God, when He purposes to deliver His children, is never too late, nor too soon. It may appear to some, from this, that the Yung-tsz magistrate could not have acted otherwise than he did, and that there is an inconsistency in my statement of God's speedy and terrible judgment, but, as a matter of fact, he could have sent us on by another route. How wonderfully God had planned our deliverance, and the more information we now get, instead of diminishing the miraculous side, as not a few have thought it would do, makes our deliverance all the more wonderful.

At Wu-chih Hsien, a city on the north bank of the Yellow River, where the official treated us well, I learned that the man who held office in 1900 had been promoted to be an expectant Tao Tai, and it was commonly reported among the people that his promotion was because of his kind treatment of us. We have often wondered what means God had used to enable us to cross the Yellow River, little thinking that it would ever come to light, but it did on the occasion of this visit. Our friends will recall from the story of our journey that, when we were turned back from Yung-tsz city, the Wu-chih magistrate sent us on again to the Yellow River under the escort of several soldiers, who had been ordered by him to see us safely across the river and put on the direct road to Cheng-chau. We were then to make our own way to that city, without going near the city of Yung-tsz. The escort, instead of taking us over the river, deserted us on the north bank, and we were left there without any human possibility of getting across, for the river being under his jurisdiction, subordinates of the Yung-tsz magistrate have their offices on the south side, and we would have been stopped by them, and the ferry-boat people would have got into trouble for taking us over. The escort, after deserting us on the north bank, returned to Wu-chih by the riverside road, and reported that they had carried out the official's orders.

Photo by] [*A. R. Saunders*

RAILWAY BRIDGE ACROSS THE YELLOW RIVER.

This bridge, of the Peking Hankow Railway, is over two miles long. The iron pillars are seventy feet in length and hollow. They have been screwed by lengths into the sand.

When the official found out, soon after their return, that the escort had deceived us, he had them punished, and sent a courier on horseback to the riverside where we were, to instruct the captains of the ferry-boats to take us over, and it was this mounted courier who was the only other passenger on the boat when we crossed. The official's instructions to the boatmen were to land us, not at the usual wharf, where we would have great difficulty in getting through, but at a place some distance down the river, and from there one of the boat hands was sent to conduct us across the country, avoiding the district of Yung-tsz, till we joined the main road to Cheng-chau. Our experience accords exactly with this story, and having since verified it, we can have no doubt about this having been God's plan for us. Surely such a magistrate as that deserved promotion, and let us pray that he may hear the Gospel where he now is, and become a disciple of the same Jesus whose disciples he aided in their time of need.

When we arrived at Cheng-chau on our present visit, we were met at the station by some of the missionaries now resident here, and, when nearer the city gate, by Mrs. Lawton and her children. We entered the city by the same gate as in 1900, and as we walked up the same street as we did then I could not restrain a tear as I thought of the contrast. Then a party of thirteen (men, women and children) half-naked and half-starved refugees, but now, also, a party of men, women and children, in such different circumstances.

Our friends will be glad to know that from a letter just received from Mr. Falls, who is now in charge of the work at our old station of Ping-yao, we learn that the "Jessie and Isabel Saunders' Memorial Conference Hall" is almost ready for the painters, and the native Christians are confidently looking for us to be present at the public opening at the end of October. My dear wife and I feel that we ought to see them once more, and we ask your prayers that, if the Lord opens our way to go, we may be enabled to impart to them some spiritual blessing, and that we may be comforted by their faith.

Tidings from the Tibetan Border.

THE following comes from the pen of Mr. Moyes:—

"We are at present experiencing some of the after-effects of the British occupation of Lhassa. The whole eastern border of Tibet has for some time been more or less unsettled, and there has been a growing tendency to contemn Chinese authority. This feeling of discontent reached a climax at Batang a short time ago, when the Tibetans killed two French priests and the Chinese ambassador and all his escort. The Chinese government is now dealing with the matter, and is sending in thousands of soldiers, and it is declared they will almost exterminate the Batang population. We hope a more humane form of settlement may be adopted, but one thing is certain, that this will mean the opening up of Batang, as it has never been open before. As a result, a Chinese city will be established there, and the opportunity will be an exceptional one for us to open a mission station there. It promises to be one of the most important centres on this whole eastern border. But this unsettled state of the country, and the influx of so many soldiers, has caused all trade to be at a standstill here in Ta-chien-lu. Food is already up to famine prices, and we are experiencing great difficulty in getting food for our workmen, who are building our new mission house. There are signs of interest among the Tibetans in the city, but we cannot take up the work thoroughly till our new premises are completed.—MR. MOYES in *At the Threshold*.

Tidings from the Provinces.

News Notes.

Mr. Stark writes from Shanghai: "On the 11th instant we had the pleasure of welcoming from Australia a party of four young men, namely, Messrs. Peter Olaf Olesen, Sydney Nettle Brimley, Samuel Gully Wiltshire, and Hedley Granville White. Two days later Mr. H. Wupperfeld arrived from Germany; also Mr. H. S. Sanders, who has come from England on a visit. The four brethren from Australia leave to-night, under escort of Mr. Wupperfeld, for the Training Home at Ganking, and Mr. Sanders will proceed under the same escort to Si-chuen, with a view to seeing something of the work of the Mission in that province."

Mr. G. W. Hunter has returned from his journey into the new dominion of Sin-kiang. He was absent about six months, and covered over 1,000 English miles. He sold something like 1,635 Scripture portions and had many excellent opportunities of preaching the Gospel. He intends shortly again to start for this province, on an extended tour, preaching and selling books, and he will value a place in the intercessions of God's people.

Mr. Belcher, in reporting the baptism of three men and one woman, writes that the Gospel is gaining acceptance in Liang-chau, and that he believes the future will see a strong and vigorous church in that city. One of the Christian women there is being bitterly persecuted by her heathen husband, who has turned her out of the dwelling rooms into a little side room, and will not allow her any food or firing. She is able to earn a little money, but this provides a mere subsistence. All this is "because she will not give up her Lord." Special prayer is asked for her.

Mr. R. Bergling reports the baptism of six men and five women at Han-cheng, Shen-si. Amongst the former is a man with a degree, the fourth of this class received into the fellowship of the church at this station. He is a man of influence and good reputation, and a future of considerable usefulness is expected for him; but he will have many temptations and difficulties, and will need to be helped by prayer.

Recently, reports have reached us with regard to the disturbed state of some parts of South Shan-si, but we are relieved to learn from Mr. Gillies that everything is now quiet in Ho-tsin and Kiang-chau. The secret societies, which have been the proximate cause of the unrest, have been dispersed, and order has been restored.

Mr. Oscar Carlen announces the baptism of twenty-one men and twelve women from nine different villages among the mountains in the district of Huen-uen in Shan-si. The work there is growing rapidly, and the Christians at the out-stations have built for themselves a chapel large enough to seat two hundred people.

Mr. Thor writes from Nan-chang, Kiang-si:—"Last month I paid a visit to Lo-ki, a country place thirty miles from Nan-chang, and was greatly encouraged by what I saw of the Lord's working there. We had two, three, and sometimes four meetings a day while I was there, and people who had been working all day in their fields would come by moonlight two English miles, to hear the Gospel. An old man whom we baptized last year, lives out there, and, as far as one can judge, the Lord is using him to interest many of the people about him in the Gospel. Nearly all in his own village seem ready to receive the Gospel, and a number have banished their idols."

At Tien-tai, in Cheh-kiang, Mr. Loosley recently held a four weeks' Bible School, which was attended by nine young men between the ages of sixteen and twenty-six. The time was spent in study of the book of Genesis. They worked faithfully, and now, Mr. Looseley says, have a good grasp of the contents of the book.

Mr. Charles Thomson, in reporting the baptism of twenty-six men and fourteen women in the Huang-ien district, writes: "These have all been enquirers and candidates for baptism for a long time. Not a few have been attending services for four, five, six, and even seven years, and many are relatives of people who are already members of the church."

From Fu-shuen, Si-chuen, we are thankful to learn from Mr. Strong, that the differences between the officials and the people, which have been causing disturbance, have been adjusted. The mandarin feels that it will be some time before it will again be possible to bring before the city elders the reforms, the attempt to establish which was the cause of the riot. In this district, thirty converts were recently baptized upon confession of faith in Christ. At such seasons, it is Mr. Strong's custom to take up a thanksgiving offering. This year it amounted to 19,500 cash, which goes towards the purchase of tracts to be kept at the different stations for free distribution.

Mr. W. H. Aldis, who recently completed a walk of nearly 1,000 *li* (about 335 miles) around the Pao-ning out-stations, and to Kuang-uen, informs us that he had the joy of baptizing nineteen men and women on the journey, and reports that he found much cause for praise to God. "The large number attending the services at the out-stations," he writes, "fills one with a sense of the opportunity which lies before us, and at the same time drives one to prayer that the Lord would indeed pour out His Spirit, that many of these may be really saved."

Miss F. M. Williams announces the destruction of idols at Sin-tien-tsi by a man who seems in earnest about his soul's salvation. At this station a class has been started for men who have not yet been received as catechumens. Twelve have joined it, and prayer is asked for it.

Miss E. H. Culverwell reports that at Nan-pu an elderly man has destroyed his ancestral tablets. Though he lives ten miles distant from the city, he attends the services regularly on Sundays.

Writing from Kuei-iang, in Kuei-chau, Mr. Cecil Smith says that the audiences at the Gospel meetings in the street-chapel are usually good, the chapel being sometimes crowded. The Sunday services are also well attended.

At Tuh-shan, in the same province, we learn from Mr. Curtis Waters that the attendances at the meetings have increased, especially amongst the women. A number of men had come up to the city for a time, from the Sui-po district, in order to have an opportunity of receiving further instructions in the truth of God. Amongst those were several candidates for baptism.

Mr. Adam has held his half-yearly conference at An-shuen, and Mr. S. R. Clarke, who, together with Mr. R. Williams, went over from Kuei-yang in order to attend the gathering, writes: "We were much rejoiced at all we saw and heard. There were between three and four hundred present—Christians and enquirers, Chinese and Miao. Undoubtedly, if there is one place where there ought to be at least two missionaries, that place is An-shuen Fu."

CONCERNING the two teachers recently baptized at Kuh-tsing, Mr. Allen writes: "It means something for men of their class to confess Christ here." He adds: "Yesterday we had such a day as I had never seen before in this city. The Lord had been working by His Spirit in many hearts, and about thirty of us came together for meetings. Some soul-stirring testimonies were given, and two men burned their idols while we all sang: 'Jesus shall reign,' etc."

FROM YUN-NAN FU, Mr. A. G. Nicholls writes hopefully of the work under his care. In the tea-shops, as a rule, he meets with encouragement, when preaching the Gospel and selling books, whilst the Christians are very diligent in witnessing for the Lord, both when at their business and after the public services in the chapel.

Shan-si.

HUNG-TUNG.—There is a wide-spread and increasing work here, but there is a great need for leaders and teachers to keep up with the increase. Will you join us in praying for them? Many of those who take meetings have no training and have little ability, so it is not much wonder that the evening meeting which takes the place of family worship in the individual homes is in some places poorly attended. Here in the north the proportion of illiterate men is much greater than in other parts. This inability to read, and alas, lack of desire and much of an opportunity, together with a heathen environment, keeps many enquirers and Christians in a state of spiritual babyhood. Will you unite with us in prayer

province and at this particular station. As you will remember, it is the martyr province of our Mission where in 1900 so many lost their lives through the Boxers. It is indeed an honor to take up work so heroically laid down, to stand on soil stained with the blood of those "who counted not their lives dear unto them."

Our district is a large one, with many villages and some important cities almost ignorant of that Gospel which is "the power of God unto salvation to every one that believeth." These different places must be visited as often as possible, and the work of the station kept up besides. We have two services for the native Christians and enquirers every week-day, and three of like nature, besides a regular public preaching service, on Sunday.

We have a boys' school to which I expect to devote some time later on. The teaching given is much along Chinese lines, and one of our Chinese church members is in charge; but the school atmosphere is decidedly Christian, and some instruction in foreign branches of study is given.

For the sake of those who desire to give up the use of opium, there is on the premises, though not under our direct control, an opium refuge. It would seem to be a sufficient recommendation of this work to say that most of our church members have been former refuge patients.

Our new chapel of grey stone, and in semi-foreign style, is all but completed, and is quite handsome. Money was given for its erection by friends at home in memory of two child martyrs, Jessie and
[illegible] who through the Boxer
their lives in 1900.
now to be used as a
l and tract and book

a has a particularly
air, both in summer
and bracing. The
s high. We are on
great Tai-uen plain,
sides by mountains.
earably hot or cold.
st people should be
ambitious.

by this time grown
e customs and dress,
funny to hear the
tle as I walk, to feel
the inevitable queue,
p-sticks. However,
bit hard, and good
enjoyable.

nds in fruit, vege-
uts. To the above

list may be added mutton, beef, and many kinds of game. Most of China has much less of the good things of life.

My fellow-workers are most sympathetic and kind.

Now, dear friends, may I ask a continued interest in your prayers, particularly for this, "that utterance may be given unto me." I have begun to take meetings, but I greatly desire to soon become a thoroughly proficient preacher, and so be able to present the Gospel clearly and attractively.—*R. K. Gonder.*

Monthly Notes.

DEPARTURES.

August 21st, from Shanghai, Mrs. J. Talbot and Miss B. Leggat for England.

September 18th, from Shanghai, J. and Mrs. Vale and two children for England.

MARRIAGE.

September 6th, at Kiu-kiang, James C. Hall to Miss Mary W. Blacklaws.

BIRTHS.

July 22nd, at Si-ning, Kan-suh, to Mr. and Mrs. H. F. Ridley, a daughter (Rose Constance).

August 29th, at Kai-feng, Ho-nan, to Dr. and Mrs. Sidney H. Carr, a daughter (Ailsa Kathleen).

Baptisms.

SHEN-SI—	
Chen-kia-keo	3
SHAN-SI—	
Hsiao-i	5
Lu-cheng	5
CHIH-LI—	
Hsuen-hua	2
Huai-luh out-stations	28
SI-CHUEN—	
Ing-shan	2
Shuen-king and out-stations	6
Fu-shuen and out-stations	30
Uan-hsien out-station	1
Chen-tu and out-stations	33
GAN-HWUY—	
Gan-king	3
Huei-chau and out-station	7
CHEH-KIANG—	
Wen-chau	4
	129
Previously reported	988
	1,117

Editorial Notes.

We would beg to remind the readers of CHINA'S MILLIONS that most subscriptions to the paper expire with the present number, and that we shall be thankful, in these cases, to receive, during the present month, the renewals of those who wish their paper continued. A prompt remittance will save our writing to enquire about the continuance of the paper, and will facilitate our arrangements for the coming year.

It is our purpose this year, in order to increase the circulation of our Mission literature, to make combination offers, by means of which friends may secure CHINA'S MILLIONS and also one or more of our books for a specially low price. These offers are printed on the last page of the present issue of this paper.

May we suggest that our readers endeavor to help us increase the circulation of CHINA'S MILLIONS. If they have been blessed by reading the paper, would they not like to bring a similar blessing to others; and if they long to have China more largely blessed, would they not be willing to put forth some special effort in this direction, such as circulating information concerning its needs? This can be done in one of two ways; either by subscribing to CHINA'S MILLIONS and sending it to friends; or by sending us the names and addresses of friends to whom we may send sample copies. If one or the other of these courses is taken, prayerfully and for the Lord's sake, we doubt not that the result will soon be seen, both here and in China.

We have reason to believe that there are many young people in the country who desire to secure a systematic and comprehensive understanding of their Bibles, but who are almost hopeless of obtaining this, as they are unable to attend any Theological Seminary or Bible Training School. To such may we recommend the Scofield Bible Correspondence Course, edited by Dr. C. I. Scofield. We have had the privilege of looking over this course of study, and we have no hesitation in endorsing it, as well-analyzed, exhaustive, and spiritual. With such a course open for home study, there is no reason why any individual should remain ignorant of the great fundamental truths of Christianity, or Scripturally unprepared for service at home or abroad. For particulars of the cost of the course, etc., interested persons may address Mr. Chas. C. Cook, 150 Nassau St., New York City.

We would call special attention to the fact that God's honored servants, Dr. Torrey and Mr. Alexander, expect to hold evangelistic meetings in Toronto, during the month of January, and in Philadelphia, during the following month. These cities are populous and important places, and a quickening of spiritual life in them is likely to determine great issues, not only in the saving of souls, but also in inaugurating new efforts in behalf of the heathen, including those in China. Will not all our readers earnestly pray that these ends may be obtained by the forthcoming meetings, and that Dr. Torrey and Mr. Alexander may be prepared in body and spirit for the taxing and sacred service before them.

We deeply sympathize with the Presbyterian Board in the sad calamity which has befallen it in the murder of its missionaries at Lien-chau, in the province of Kwang-tung. A tragedy of this kind affects the whole Church of Christ, and the whole missionary force in China; for first, there is begotten a common sorrow, because of lives lost where it seems as if none could be spared; and second, it is recognized that a calamity of this kind in China is not unlikely to repeat itself, which creates heart-tension where this seems already sufficiently great. We offer to the Presbyterian Board, therefore, our heartfelt and prayerful sympathy. May God comfort its members, and all who mourn, and may He give good courage, in spite of loss and sorrow, to press forward in renewed service in behalf of those who so manifestly need Christ. God is frequently, of late, reminding the Church that His unalterable law is that the kingdom is to be entered through much tribulation. May we be willing to learn the lesson anew, and to remember it as long as we serve, lest we be discouraged. That is a notable word in the seventh chapter of the Revelation: "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb; *therefore* are they before the throne of God." Our suffering now, means our reigning hereafter.

What has taken place in China so unexpectedly, emphasizes the need of constant prayer for the safety of the missionaries in that land. We do not mean by this that there is unusual danger in China at the present time. On the contrary we believe that the Empire never was so likely to remain undisturbed. But there are certain facts which cannot be passed over. The Chinese are densely ignorant; they are deeply superstitious; they greatly fear the wrath of ancestral and demon spirits; they regard the foreigners in their midst as a cause of offence to these spirits, and therefore of danger to the people at large; and they are quick to suspect the motives of all foreigners and to ascribe to them anticipated or actual evil. Whatever, therefore, the promise of quietness in China may be, there is always a possibility of sudden and serious calamity, and hence whatever of actual peace there is, at any time, is of the love and mercy of God. Prayer, therefore, earnest, unceasing prayer, is a deep and abiding need, that we may lead, in China as elsewhere, a quiet and peaceable life.

in reporting
nen and four-
g-ien district,
been enquirers
m for a long
een attending
nd even seven
ives of people
f the church."

IUEN, we are
r. Strong, that
e officials and
been causing
djusted. The
be some time
sible to bring
reforms, the
was the cause
istrict, thirty
aptized upon
rist. At such
custom to take

sometimes crowded. The Sunday services are also well attended.

AT TUH-SHAN, in the same province, we learn from Mr. Curtis Waters that the attendances at the meetings have increased, especially amongst the women. A number of men had come up to the city for a time, from the Sui-po district, in order to have an opportunity of receiving further instructions in the truth of God. Amongst those were several candidates for baptism.

MR. ADAM has held his half-yearly conference at An-shuen, and Mr. S. R. Clarke, who, together with Mr. R. Williams, went over from Kuei-yang in order to attend the gathering, writes: "We were much rejoiced at all we saw and heard. There were between three and four hundred present—Christians and enquirers, Chinese and Miao. Undoubtedly, if there is one place where there ought to be at least two missionaries, that place is An-shuen Fu."

Ebenezer.

以便以散耳

"Hitherto hath the Lord helped us."